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The University of Vermont

Centennial Anniversary

1804-1904

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University of Vermont

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CENTENNIAL ANNIVERSARY

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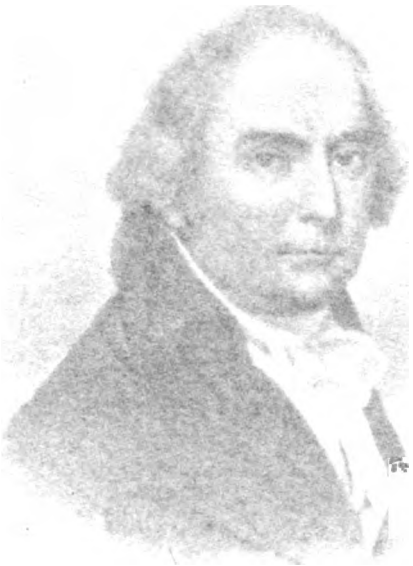

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THE UNIVERSITY OF VERMONT

The Centennial Anniversary

of the

Graduation of the First Class

JULY THIRD TO SEVENTH 1904

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CONTENTS

	Page
Sketch of the Commemoration	1-13
Committee of the Faculty and Auxiliary Committees	2
Flag Staff Presented and Flag Raising	5
Class Day and Senior Promenade	5
The Tempest of Shakspere presented at Grassmount	7
Honorary Degrees Conferred	8-11
President's Reception	12
Burlington Day and Cruise on Lake Champlain	12

Sunday, July the Third

Prayer before Sermon	15
Baccalaureate Sermon, by the President	18
Address before the Young Men's Christian Association, by Rev. George B. Spalding, 1856	32

Tuesday, July the Fifth

THE ALUMNI CONFERENCE ON THE INFLUENCE OF THE UNIVERSITY IN THE WORLD	53-163
1. The Advance in International Relations During the XIXth Century, by John Adam Kasson, 1842	55
2. The University as Preserver and Teacher of the Experience of Nations, by Charles A. Kent, 1856	68
3. The Relation of College Education to Business Pursuits, by John Heman Converse, 1861	79
4. The Relation of the University to Practical Sociology, by Davis Rich Dewey, 1879	95
5. Philosophy and American National Life, by John Dewey, 1879	106
6. The Nature of a Liberal Education, by James Rignall Wheeler, 1880	114
7. Greek Papyri Recently Discovered in Egypt, by Kirby Flower Smith, 1884	124
8. Medicine as a Learned Profession, by John Henry Blodgett, 1895	145
9. The Influence of the University in the Field of Agriculture, by Vinton Albert Clark, 1898	156

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THE ALUMNI BREAKFAST.....165-208
Address of Welcome by President John H. Converse 167
Speech of Henry Wayland Hill, 1876..... 168
President Converse Presents President-elect Charles A. Catlin, 1873 178
Report of Centennial Fund Committee, by C. A. Catlin, Chairman 179
Speech of Edmund Cary Bass, 1859..... 184
Speech of Eugene Noble Foss, 1881..... 187
Speech of Robert Dewey Benedict, 1848..... 193
Resolutions of Educational Convention in Japan..... 195
Suggestions on Resolutions Offered, by Judge McLaughlin 197
Resolutions in Response to Japanese Resolutions..... 198
Speech of Wilbur Olin Atwater, 1865..... 199
Speech of Charles Bentine McLaughlin, 1879..... 203
Speech of Daniel Leavens Cady, 1886..... 207
Address at Laying of the Corner-stone of the New Medical Building, by Henry Crain Tinkham, 1883, Dean of Medical College 209

Wednesday, July the Sixth

THE CENTENNIAL ORATION..... 217
A Retrospect 219
A Prospect 331
By Daniel Pearl Kingsley, 1881

OUR GUESTS: SPEECHES AT THE LUNCHEON.....257-290
The President Introduces the Speaking after Luncheon 259
Governor McCullough's Speech 261
Justice Brewer's Speech 266
President Angell's Speech 272
President Tucker's Speech 280
President Hopkins's Speech 281
Vice-Principal Moyse's Speech 284
President Brainerd's Speech 289
The President Announces the Acquisition of an Athletic Field 290
Registration of Delegates and Invited Guests..... 295
Registration of Alumni 298

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SKETCH OF THE COMMEMORATION

The University of Vermont began its centennial observances at the commencement in 1891, the hundredth anniversary of the granting of the Charter, at which time Hon. Robert D. Benedict of the class of 1848 presented in his University oration a comprehensive study of the events which preceded and followed the issuing of that document. And the University oration of 1892 by Professor J. E. Goodrich, 1853, discussed the character and public services of General Ira Allen, the principal Founder of the institution. The Organization of the University as a teaching body dates from the fall of 1800, although the first year was necessarily devoted to preparatory studies.

As both the founding and the organization of the institution had been allowed to pass unmarked by any special observance of the fiftieth year, it was obviously best to reckon from the Semi-Centennial of 1854, which had signalized, not the foundation of the college, but the first completion by a group of students of the prescribed collegiate course. It will be noted, if comparison be made with other college celebrations, that the date selected loses four full years from the actual life of the University. Harvard, for example, commemorates the year 1636, while its first degrees were not given till 1642. Relatively then to other American colleges, our semi-centennial observance would seem to have been from four to thirteen years belated.

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At the beginning of the year 1903-1904 the President of the University designated a committee of the faculty to arrange for the celebration of the Hundredth Anniversary of the Graduation of the first class. This *General Committee* included the President, Professors J. E. Goodrich, S. F. Emerson, Frederick Tupper, Jr., J. W. Votey, George E. Howes (secretary), Lyman Allen, John B. Wheeler and Mr. H. H. Cloudman. The plan outlined after several conferences was approved by the Faculty December 16, 1903, and the committee was empowered to carry it into effect. The distinctive feature in the scheme was the discussion on Tuesday of commencement week by graduates of this University of the theme, "The Influence of the University in the World." The word university was meant to be taken in its most general sense, and the survey to include the higher education in its present wide and varied development.

The following auxiliary committees also worked early and late and helped to make the Centennial Commencement the success it was:

Committee on Entertainment: Charles E. Allen, 1859, Edmund C. Mower, 1892, Rev. George Y. Bliss, 1889, Frank R. Wells, 1893, Frank H. Crandall, 1886, Henry B. Shaw, 1896.

Committee on Ceremonial: Professors Frederick Tupper, Jr., George W. Benedict, James N. Jenne, Carleton B. Stetson, and Capt. Lawrence S. Miller.

Citizens' Committee: Bradley B. Smalley, Daniel W. Robinson, Charles P. Smith, William J. Van Patten, Henry L. Ward, 1882.

Press Committee: Walter B. Gates, 1881, Joseph Auld, Rev. Evan Thomas.

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The invitation sent to the institutions and individuals asked to participate was in the following form:

MDCCCIV *MDCCCCIV*

The President, Trustees and Faculties of

THE UNIVERSITY OF VERMONT

request the Honor of the presence of

---

at the exercises connected with

THE CENTENNIAL CELEBRATION

July third to seventh, nineteen hundred and four

The favor of a reply is requested

The graduates and friends of the University rallied in full ranks to attend the festival. Some of the older men felt a keen satisfaction in inspecting the new buildings and laboratories of the institution, while all were soberly jubilant over the gains of recent years, both in attendance and in appliances for instruction. A spirit of confidence and hope characterized all the gatherings of the week. The city of Burlington shared in the hospitality and the felicitations of the time, and by its committee and by the hearty co-operation of individual citizens did much to give effect to the plans of those who acted for the University. The State and City governments were represented in the various public exercises, and the distinguished guests who participated by special invitation added greatly to the enjoyment and the impressiveness of the commemoration.

The services of Sunday, July the third, were preluded by the Kingsley Prize Speaking at the College Street church at half past seven on Saturday evening.

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Baccalaureate Sunday

At four o'clock on Sunday in the same church came the sermon to the graduating classes of all the departments by the President, the thirty-third in the series given by him. After the singing by the congregation led by a double quartette from the graduating class, of R. Baxter's stirring hymn, "Ye holy angels bright," Professor Goodrich read the Scripture lesson from the Epistle to the Hebrews and offered prayer. Mrs. George E. Howes sang Handel's air, "He shall feed his flock," after which President Buckham spoke from John ii. 25 on "The Ideal Life Real," with special application at the close of the discourse to the candidates for graduation. The services were brought to a close by the whole congregation joining in the old German choral, "Now thank we all our God," and the benediction by the President.

At half past seven in the evening the anniversary of the University Young Men's Christian Association (successor and heir of the Society for Religious Inquiry) was held in the old First Church. An anthem by the choir was followed by a lesson from the Scriptures read by Rev. G. G. Atkins, the pastor of the parish, a bass solo by Dr. J. C. Hindes, and prayer by Rev. George F. Herrick, D. D., of Constantinople, of the class of 1856. Then, after a congregational hymn—Bishop Coxe's "O where are kings and empires now"—Rev. George B. Spalding, D. D., of Syracuse, N. Y., also of the class of 1856, was introduced as the speaker of the evening. The theme of his address was, "The Challenge of the Twentieth Century." After the singing by the congregation of Luther's hymn, "A mighty fortress is our God," the benediction was given by Dr. Herrick.

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Class Day

Monday, the fourth of July, at ten o'clock in the morning saw the Raising of the Flag* on the College Green with appropriate music and due ceremonial.

At half past ten o'clock the Athletic Association gathered at the chapel for their annual meeting.

At two o'clock in the afternoon Class Day exercises at the Pine Grove on the Green were witnessed by a large concourse of friends and visitors.

At four o'clock on the College campus was played a game of base ball between Alumni and Undergraduates, which resulted in favor of the latter.

At eight o'clock in the evening occurred the usual Senior Promenade at the Billings Library. This as well as the previous Class Day exercises was enlivened by the music of Wilder's orchestra of Montpelier.

Alumni Day

On Tuesday at eight in the morning the Engineering Alumni gathered for a reunion at the Williams Science Hall, and at the same hour the Phi Beta Kappa Society held its regular business meeting.

At half past nine occurred the annual meeting of the Associate Alumni in the chapel, John H. Converse, LL. D. 1861, presiding.

At eleven o'clock in the Unitarian church occurred the more formal celebration of the Alumni Conference on "The Influence of the University in the World." After a musical selection by Waterman's orchestra the chairman, Hon. Robert D. Benedict of Brooklyn, N. Y., in-

---

* The flag staff, 81 feet in length, was given by the Robinson-Edwards Lumber Company; and the new flag, the gift of H. W. Allen & Company, was raised to its place by Mrs. D. W. Robinson to the strains of "The Star Spangled Banner".

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troduced Hon. John A. Kasson, LL. D., of Washington, D. C., 1842, as the first speaker. Five papers in all were orally presented, the four remaining essays being necessarily deferred till the issue of this volume, as the Alumni Breakfast had been arranged to follow in the Gymnasium.

This began at one o'clock, about 350 seats being occupied at the four long tables. Grace was said by Doctor G. B. Spalding. When three-fourths of an hour had been devoted to the lunch and to general conversation, the retiring president, Mr. John H. Converse, congratulated the assembly on the favorable auspices under which they were gathered, and presented as the principal speaker of the occasion Senator Henry W. Hill of Buffalo, N. Y., 1876. Mr. Charles A. Catlin of Providence, R. I., 1873, who at the meeting of the morning had been chosen president of the Association, made a full report for the Centennial Fund Committee, showing a total of $190,203 contributed or pledged by 253 graduates of the University, with $24,230 subscribed by 37 other friends. Vigorous and stimulating speeches were made by several of the alumni present, and a few additional subscriptions were announced before the gathering broke up.

At four o'clock the corner-stone of the new Medical building was laid with appropriate ceremonies. Rev. Samuel N. Jackson, of Burlington, of the medical class of 1871, offered prayer. President Buckham gave a brief resumé of the history of the medical department, paying special tribute to Mr. John P. Howard for his gifts to the University and the City, among which was the medical building burned in January, 1904. He then introduced Professor Henry C. Tinkham, the dean of the Medical department, who spoke on the recent advance in medicine and surgery, and the need of new and augmented appliances for instruction and investigation. The corner-stone

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was laid by the Governor of the State, the Hon. John G. McCullough, of Bennington. Speeches by ex-Governor Urban A. Woodbury and Professor A. F. A. King concluded the exercises.

At half past seven in the evening Shakspere's "Tempest" was presented on the lawn at Grassmount by young men and young women of the University. And the play was repeated on the following evening for the benefit of those who failed to see the first performance.

Into the vacant hours of day and night on Tuesday, as also on Monday and Wednesday, were crowded many very enjoyable receptions and reunions, breakfasts and suppers, of the various fraternities and classes.

Commencement Day

The ceremonies of Wednesday, the sixth of July, began at ten o'clock with the procession of guests and graduates from the University to the Howard Opera House. To the music of Sherman's military band, under the guidance of the marshal,* Capt. Henry O. Wheeler, 1867, marched the undergraduates of the academical and medical departments; next the alumni in the reverse order of graduation; then the two graduating classes, academic and medical, and the faculties; then the delegates to the University and other invited guests, the officials of the City, the trustees of the University, the Governor's staff, and the Governor of the State with the President of the University. There were over 500 persons in the column, which extended over four city blocks, and a large proportion of these were in academic costume. Within the Opera House Mr. Charles E. Allen, 1859, acted as marshal.

* The aides to the marshal were H. B. Chittenden, ex-1871, D. C. Hawley, 1878, G. W. Benedict, 1898, Lyman Allen, 1898, and Carl B. Brownell, 1899.

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After music by Waterman's orchestra and prayer by President Henry Hopkins, D. D., of Williams College, Hon. Darwin P. Kingsley of New York city, 1881, delivered the Centennial Oration. The candidates for graduation in course were then presented and received their degrees. After which honorary degrees were conferred by the President of the University upon the gentlemen named below:

DOCTOR OF LAWS

JOHN GRIFFITH MCCULLOUGH, Governor of the State of Vermont, worthy successor of the long line of statesmen who for the past hundred years have filled the office of chief magistrate of the Commonwealth;

JAMES BURRILL ANGELL, ex-President of the University of Vermont, President for thirty-three years of the University of Michigan, Dean of American university presidents—an inspiring teacher, able in administration, skillful in diplomacy, persuasive in speech, admired and loved by thousands of pupils in the three universities which have enjoyed his services;

DAVID JOSIAH BREWER, Associate Justice of the Supreme Court of the United States, in law learned, in equity broad-minded, in humanity large-hearted, eloquent as an orator;

JOHN STEPHEN MICHAUD, Bishop of Burlington, worthy head of an episcopate which has exemplified the union of loyalty with charity, of zeal with urbanity;

ALBERT FREEMAN AFRICANUS KING, senior Professor in the Medical Department, Professor in Columbian University, learned specialist, author;

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WENDELL PHILLIPS STAFFORD, ex-Judge of the Supreme Court of Vermont, Justice of the Supreme Court of the District of Columbia, orator, poet;

CHARLES ARTEMAS KENT, Professor of Law in the University of Michigan, able lawyer;

CHESTER BENTINE MCLAUGHLIN, Justice of the Appellate Division of the Supreme Court of New York, able jurist and approved judge;

DARWIN PEARL KINGSLEY, Vice-President of the New York Life Insurance Company, who combines the strenuous activity of the business man with the tastes and accomplishments of the scholar;

LESLIE M. SHAW, ex-Governor of the State of Iowa, Secretary of the Treasury of the United States, eminent in finance, a leader in statesmanship;

REDFIELD PROCTOR, senior United States Senator from Vermont, ex-Secretary of the War Department of the United States, soldier, statesman;

JAMES M. TYLER and LOVELAND MUNSON, Assistant Judges of the Supreme Court of Vermont, of the type which has given its just renown to our highest court, chosen to their high office for their integrity, learning and practical wisdom, and long retained in it by the approval of the bar and the people;

ROBERT NEWTON HALL, class of 1857, Judge of the Court of King's Bench of the Dominion of Canada;

CHARLES EDGAR CLARK, Rear Admiral of the United States Navy, who as captain of the Oregon on the famous passage from San Francisco, and in the battle of Santiago Bay, brought lustre to his own name and that of his vessel, his Nation, his State and the American Navy;

CHARLES HORACE SPOONER, long-time teacher, President of Norwich University;

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ARTHUR CRAWSHAY ALLISTON HALL, Bishop of the Diocese of Vermont, scholar, preacher, pastor, the rich gift of Oxford University and the Anglican Church to the Christianity and the culture of his adopted country;

WILBUR OLIN ATWATER, Professor in Wesleyan University, eminent as chemist, scientific investigator and writer on scientific subjects.

DOCTOR OF DIVINITY

WILLIAM JEWETT TUCKER, President of Dartmouth College, in learning, dignity and personal force a lineal descendant and worthy compeer of those reverend men who brought to the University in its earlier days the high intellectual spirit and temper of Dartmouth College;

GEORGE BURLEY SPALDING, theologian, preacher, who illuminates the questions of the day by the light of philosophy and religion;

GEORGE YEMANS BLISS, rector of St. Paul's Church, Burlington, who worthily maintains the traditions of an honored pulpit and a devoted ministry;

JOHN WRIGHT BUCKHAM, Professor of Theology in Berkeley Theological Seminary—a chair endowed by Frederick Billings and first occupied by Israel Edson Dwinell, starred names in our university galaxy;

REV. GAIUS GLENN ATKINS, golden-mouthed preacher, literary critic and appreciator, earnest and resourceful citizen.

DOCTOR OF LETTERS

GEORGE GRENVILLE BENEDICT, editor, historian of Vermont in the Civil War, master of English, for more than a generation a leader of the public opinion of Vermont in the affairs of the commonwealth and the nation;

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LUCIUS BIGELOW, gifted with a fine literary sense, an appreciative and trenchant critic of literature and of men, a forceful and effective writer for the press.

DOCTOR OF SCIENCE

WILLIAM ARNON HENRY, Dean of the Agricultural Department of the University of Wisconsin, instructor and investigator in the science of agriculture.

MECHANICAL ENGINEER

ELMER ELLSWORTH ALLBEE, C. E. 1889;

ARTHUR WHITTIER AYER, for ten years Professor of Mechanical Engineering in the University of Vermont.

MASTER OF SCIENCE IN CHEMISTRY

CHARLES FLAGG WHITNEY, B. S. Chem. 1897, for several years instructor in the Chemical Department of the University of Vermont.

MASTER OF ARTS

CHARLES BAKER WRIGHT, Professor of English in Middlebury College;

WALTER E. RANGER, Superintendent of Education for the State of Vermont;

MRS. JESSIE WRIGHT WHITCOMB, A. B. 1884.

President Hopkins then pronounced the benediction and the procession was reformed and moved to the Van Ness House, where the Corporation dinner or collation was served, and after the clearing of the tables a succession of lively and impressive speeches was made by distinguished guests of the University, and highly enjoyed

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by the alumni, who crowded the dining hall. At the close of the postprandial exercises, President Buckham announced, to the great joy of the younger alumni especially, that since the after-dinner speaking began the University had come into formal possession of the Ainsworth farm of sixty acres on Colchester Avenue, a plat which included the long desired Athletic Field.

At eight o'clock the same evening the customary Reception was given by the President and Mrs. Buckham at the Billings Library. The Governor and his wife also received, and the opportunity for congratulations and renewal of old acquaintance was heartily enjoyed by the brilliant company which thronged the spacious halls of the Library. The donor of the building, if permitted to be present in spirit, may be conceived of as rejoicing in the tokens of gratitude and good will so freely exhibited about the hospitable hearth of the U. V. M.

Burlington Day

Every day was Burlington Day, but on Thursday, the seventh of July, the citizens of Burlington signalized their hospitable spirit by tendering to the Guests of the University a farewell cruise upon Lake Champlain. About five hundred people responded to this generous invitation. The day was perfect. The steamer Chateaugay went first to Cumberland Bay, then skirted the New York shore till nearly opposite this city, when it crossed to Shelburne Point, steamed south in close view of Shelburne Farms, of home of Dr. W. Seward Webb, then returned to make the circuit of Shelburne Bay, and came to dock again at half past five after a four hours' sail.

On looking back over the whole five days and the diverse events of the celebration, one is moved to recognize the success which attended the public gatherings, the

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hearty sympathy of the audiences, and the general satisfaction evinced by guests, citizens, and alumni. The festival was a worthy ending of the University's first hundred years, and an auspicious introduction to its second century.

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PRAYER BEFORE SERMON

BY PROFESSOR J. E. GOODRICH

O God our Father, we thank thee for the faith and patience of the saints of old, for the hope thou didst inspire in their hearts, for the measure of success which thou gavest to their faithful endeavor. And we praise thee for the rich inheritance into which, by thy grace seconding their zealous effort, we are entered.

We bless thee that we look not forward to a possible salvation to be revealed, but backward to the sure words of him who is the Truth and the Life, and to the mighty deeds of him who set the seal to every word he spake by taking again the life which he laid down. We rejoice in our faith that this expenditure of grace and love was for our sakes, and pray that he may see in us of the travail of his soul: that we may know the power of his resurrection; may die with him unto sin, and rise with him in newness of life.

We thank thee also for our life in this land of liberty and privilege; for the open doors here set before our feet; for the church and the school; for those whom in the early days of this commonwealth thou didst move to establish this University;

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for the devoted men who have taught and labored here; for the friends who from time to time have been raised up to foster its interests and direct its policy; for those who year by year have gone forth from its walls to do their share of the world's work; and for those in especial who, when the fatherland was in danger, counted not their young lives dear unto them.

We pray that in the days to come thy favor may still attend this institution of learning. Give wisdom to its trustees and its officers of instruction. May the successes of the past be but an earnest of the blessings thou hast in store for it. Multiply its friends, and increase its power to lift society and strengthen the state. Direct those who direct its general policy and its courses and methods of instruction. Give it favor with the community in which its work is done. Inspire all who carry its degrees with a due sense of their responsibility as servants of the state and helpers of their fellow men.

For these who are now to leave us for a more active and more responsible life, we ask a thankful sense of their high privilege in the leisure and the friendships here enjoyed, and in the training and equipment here received to fit them for efficient service of their generation. Make them glad in their power to work, and glad of worthy work to do. Increase their efficiency year by year through long and happy and useful lives. Make them strong to achieve not only, but strong to resist and to overcome. Guard

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them from the tempter; keep them from forbidden paths. Make them sharers in the faith and hope and steadfastness of the saints and heroes of early days, that they too may labor and endure as seeing the invisible; that they may seek higher than earthly ends; may live as under the great Taskmaster's eye and in hope of such rewards as he only can bestow. And when their day's work is done, give them the satisfactions of a good conscience, and the hope that maketh not ashamed, of a blessed immortality.

Grant unto all of us here present full absolution for our multiplied offences, with such added mercies as thy wisdom knows us to need, for the sake of thy Son, our Savior, Jesus Christ, who taught us when we pray, to say:

Our Father, who art in heaven, etc.

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THE BACCALAUREATE SERMON

BY PRESIDENT M. H. BUCKHAM

Jesus * * knew what was in man. John ii. 25.

It is related of one of the prophets of the last century that in a moment of deep spiritual agony he broke out with the exclamation: "It is a sore trial to the spirit to have more light than one's brethren." No doubt this is a common experience with men of far range of vision and deep insight. The prevailing belief of mankind is that the increase of knowledge entails increased sadness; that while pessimism may be chargeable with affectation and cynicism, optimism is open to the suspicion of cowardice and self-deception. How else can we account for the fascination of tragedy—how else than through the deep underlying conviction that human life is not a frolic but a burden; that its true interpretation is not the gayety that mocks it with laughter but the sense of tears which is in the deepest heart of all mortal things.

Jesus knew what was in man, both actually and potentially. He knew that potentiality of evil which, as some men have brooded on it, awed by it, sickened by it, as good men might well be, has led them to affirm that man is by nature totally and hopelessly

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depraved. Jesus never said this, or implied it, of the nature which he himself bore, but he knew the evil which is in man. He knew the hatred of pure goodness which was gathering against himself. He knew the pagan heart, its rage mingled with fear, which would in the coming centuries torture and slay and strive to exterminate all who should share his spirit. He knew that with no less fiendish rage Christians would torture and slay Christians, in the Inquisition, on St. Bartholomew's, at the Antwerp terror, in Smithfield Market, on Tower Hill in London, on Gallows Hill in Salem. He knew to what infamy of wickedness humanity could attain in the Roman emperors, in the Borgias, the Guises, the Bourbons, in the orgies of the Palais Royal, in the massacres of September, in the wholesale murders of the guillotine. He knew what was in man, and it saddened him and bowed him down, and aged him so that when he was thirty years old the onlooker guessed he might be near fifty years. He knew what was in man—and his comment,—ominous and awesome was: "Beware of men." And when we read the sequel was not the warning justified?

Is it any wonder that some men are pessimists, that the best of men have their gloomy hours and grieve that they have more light than their brethren? Is it any wonder that Jesus was, as the prophet had described him, a man of sorrows and acquainted with grief? Is not the wonder rather that in some crisis of justifiable despondency he did not go back to the

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Father who had sent him, and say: "The task thou hast given me is hopeless. Men are beyond recovery wicked and vile. I can no more. I give them up. Of such as these even divine love can make nothing."

But this language, pardonable as it may seem in some moods, comes too dangerously near treason to the majesty of divine love to be pursued further. For of whom is it thus imagined that his knowledge was fallible, his love exhausted, his purpose frustrated? Is it of some baffled reformer who had overestimated his resources, some visionary whose dreams always baseless have faded into a memory and a regret? Nay, it was he who knew what is in man—who because he was himself man, and because he had the consciousness, not of a man but of man down to the deepest depths and up to the highest heights of him, because he interpreted that consciousness with the insight and vision which a divine love gave to him above all the sons of men, so valued man as to affirm that one human soul was of more worth than the whole soulless world, who found a joy in enduring death and shame for those whom he knew so well, and because he knew them so well. He knew the actual good which is in man. He knew the humble pious home of Nazareth, where virtues and charities which Eden never knew bloomed in sweetness and grace. He knew what maternal love could be in Mary, and friendship in the Bethany household, and self-effacement in John the Baptist, and devotion in those who left all to follow him.

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He knew from the history of his own people what heroism inspired by faith could do and dare. But better than this he knew the potentiality of good that is in man, that even in the nature in which evil abounded the possibility and promise of good much more abounded. He knew that in that potentiality of good lay the heroic faith that was to endure all those bloody persecutions, and that in the end even the pagan heart would own that the Galilean had conquered. He knew that human history, though in the future as in the past befouled by cruelty and hate and wrong in its thousand forms, would be so illuminated and glorified with heroism and sacrifice and devotion and love in its ten thousand forms that even the Son of God would exult to call men his brethren.

But unless we overestimate our own times, as men of stirring times are apt to do, the last century has seen a greater change in man's knowledge of himself than all preceding centuries; has seen man attaining a more sober, a saner and truer understanding of his place in the Universe than any preceding age has enjoyed. And this saner knowledge and truer judgment the age has attained by entering more deeply than any other time into what we may call the human consciousness of Jesus; that is to say, into what he, as a man, thought and felt and willed in this human life of his and of ours. In former times men looked on this life of his as something to be studied with humility and adoration and

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gratitude; something objective and foreign and far off. Our great discovery and inspiration it is to know that high and great and pure and fine as that life was, it was after all a human life, not an extra-human life; that it was a fact, not a sweet Galilean vision as it has been called, but a reality on which the Syrian stars looked down, and which is a reality under all stars and in every clime.

I. And so under the inspiration and guidance of this ideal, man is slowly—but in our time more rapidly—becoming conscious through sharing the consciousness of Jesus, that he belongs to an order of being which has in it the potency of infinite advancement. The great idea which characterizes the thinking of the last century, which with many meanings we call evolution, is not wholly new to our age nor to science. Glimpses of its truth came to sages and far-sighted men in all ages. The Bibles of the nations have here and there hints of it. Isaiah and Paul glow with the inspiration of it. Prophets and kings desired what it betokened to them. The words of Jesus are full of the glory of it. But mankind at large has come slowly to the comprehension of it. For a certain type of mind the ideal is seen only with a backward look—when Astræa reigned, when Plancus was consul—when life was simple and faith was submissive. But how foreign is all this to our time-spirit, which is not regretful of the past but impatient for the future! Who now regrets that he did not live in some good age of the past? Who does

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not wish to share the assured glories of the future? If it seems a frigid way of putting it to say that Jesus was a believer in the evolution of man, let us say with the writer to the Hebrews that he endured the cross for the joy that was set before him, the joy of beholding man in his redeemed and glorified future which he foresaw.

And what might he have foreseen justifying his faith in man's limitless capacity of advancement? A being whose intellect would expand with the tasks which the centuries would bring; who would divine great truths far in advance of him and then verify or correct his divinations; who would achieve great things in art, industry, invention, gradually subduing and controlling that part of the universe which was within his reach; that as he grew strong he would also grow subtle and delicate and tender, so that the more he knew and the more he achieved the vaster would be his conception of the unknown and the possible, and so the more humble he would grow, and the more reverent and worshipful. He might have foreseen the time when religious faith—faith in himself—would be so constant that fire could not burn it out, nor torture rack it out; so loyal that men would die in behalf of doctrines imposed upon faith which were hateful to instinct and reason and natural affection; so utterly devoted that when, as in our own decade, a hundred men were offered their lives if they would deny him, ninety-nine stood to be shot down for their fealty to him. When

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a race, or a community, not in isolated cases but whenever or wherever put to the test, has capacities like this, what capabilities of moral grandeur does it lack?

II. Again: the new age is coming to a clearer conception of what is essential and ideal manhood. For the ancient world man was a political animal, and the pagan civilizations flourished upon the idea that man attains his highest excellence in perfecting political institutions, in founding and maintaining commonwealths and empires. The ideal man was a Pericles or a Cicero. But this idea subordinates and sacrifices the individual to the state. It troubles us, perhaps, that Jesus made so little of the political man. This at least is plain—that in his thought while the political is inclusive it is not the dominating and final idea of man. The Middle Ages, touched and inspired by the genius of Christianity, conceived of man as essentially a religious being—a being temporarily human but destined to be superhuman, a stranger and a pilgrim on the earth; and so emerged the pietistic man—the man of the desert and the cloister—a heroic type of permanent fascination in its great leaders, but in the mass a life unnaturally repressed and so by turns meagre and morbid, capable rather of fanaticism than of enthusiasm, looking for visions rather than working out convictions, in the conceit of unworldliness shifting off human burdens and responsibilities. This type has had many forms in history, but its chief characteristic is

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an ascetic view of life, a life supposed to be more spiritual by being less human. In place of this obsolescent view of religion and of life, religion itself is becoming humanized, and the ideal human life now as well as hereafter is becoming spiritualized, filled not with visions and ecstacies, but with truth and beauty and right and love and sacrifice; the life of George Peabody and Florence Nightingale and Father Damien, of Havelock and Gordon, of Moffat and Livingston, of the unnamed men and women who adorn the doctrine of their Savior in humble lives by patient uncomplaining love in daily ministries and courtesies; the life which may be just as saintly in Piccadilly and Fifth Avenue as in the Syrian desert, just as christian in the home and on the farm and in the court-room and the shop as in the cloister or the oratory.

There is no reason why we should aspire to be angels or superhuman beings of any kind. To be a man is enough. To be a man as we now conceive him; to be as an animal, the noblest of animals; to have dominion over this fair creation which is ours with all its possibilities of riches; to have intelligence illimitable; to be capable of science, and poetry, and art; to have freedom; to have the capacity of love, and through love of service and sacrifice; to be religious and to look up lovingly and truthfully to Him who is highest and best; and to be spiritual in the same sense as God himself is spiritual—this is to be what Jesus knew to be in man, and for the sake

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of which he believed in him and loved him and gave himself for him.

III. And finally man is becoming persuaded that all his highest ideals are not only realizable but are certain to be realities. This is only saying that men are coming to have faith in the divine order. This is already a settled belief in our material life. As soon as we have a clear idea of anything vehemently desirable, we know it will come—a new fuel, or swifter transportation or air-sailing, or an element more wonderful than radium. As the vivacious Frenchman said to the queen: "If the thing is possible it is already done; if it is impossible it shall be done." Is a new type of industrial man needed, one who can wield the immense possibilities of masterhood powerfully and beneficently? He is sure to come,—if he has not already come. Has the world longed for a new style of diplomacy, one which recognizes the truth that a nation as such has a soul to be saved as well as a body to be mangled by bullets and dynamite? Lo! the idea has already been half realized and our own nation has contributed not a little to the realization. Is there anything which we are with clear conviction praying and working for in public affairs—municipal righteousness, conscientious suffrage, honest work by the wage-earner, the sympathy of a fellow man in the employer, the Christian Church one and indivisible, the communion of saints—that is, not of the spirits of just men made perfect but of Christ-like though as yet imperfect

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men and women, holding, while imperfect, but holding in love and charity, their imperfect creeds gradually blending into unity as each contributes its ray to the spectral whole, but even now singing the same hymns, praying the same prayers, living the same lives of faith, hope and charity,—who doubts that all this will come—not without many backward steps—not without failures and lapses which will bring malign comfort to the Mauleverers, who in lecture rooms and editorial sanctums preach the philosophy and religion of despair; not without reasons abundant for prophetic denunciation of the evil which will be rampant and apparently triumphant in high places and low; at great cost and great loss, as is the fate of all great campaigns, but with the issue never doubtful, and with a final victory worth all the cost and loss; one which shall satisfy him who captained our salvation from the beginning and all through the long conflict, and will bring us out more than conquerors, human still and always, but crowned with the humanity which he wears who is the first born among many brethren.

ADDRESS TO THE CANDIDATES FOR GRADUATION

It has been a matter of public comment that many of the baccalaureate discourses of this commencement season have had a despondent tone respecting the future of our country and of the world. What I have said to-day has not been intended as a reply or a counter-statement, for my theme had been chosen

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and mainly worked out in advance of these utterances, and certainly I should not set up to be more cheerful than my brethren because I have more light than they. Perhaps the difference of view may be that, unlike them, we are to-day centennializing, that is, by the suggestion of the occasion, we are taking long views behind and before. A wise man once prescribed as an antidote to depression to take short views. It may at times be a still better course to take long views, to get the parallax and the perspective which a far glance backward and a long vista forward give to the operator. There is enough in the world to alarm and depress, but it is permitted to us on occasions like this to look away over and beyond this to the good which because it is less conspicuous may be more solid and abiding. I suppose none of us is ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation;" but there are many who are saying, "Lord, let thy servant survive to see some of the glories which are to come in the future." At any rate, young friends, the question for you is not how much better will the world be in the next generation but what your part is to be in making it better.

The sum of what the University has to say to you—to you of all the departments alike, and whatever your calling or work may be—is to bid you, on the basis of a generous and sympathetic estimate of what is in man, to do what you can to spiritualize human

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life, at least some small section of it. It is this which has made life so much better than it was ages ago. The coarse animal life with which human history began has been gradually transformed by having infused into it spiritual qualities, more reason, more conscience, more love. We are finding that man has infinite capacity for these things and that they and they only are the final things worth living for. And so the objects men are actually living for are undergoing a slow change. When it is said that most men live for money it is meant that they live for what money will buy, and they are finding out that the best things money will buy are the next best to those priceless things money will not buy; and those are intelligence and beauty and affection—sweet childhood, noble manhood, gracious womanhood. Who does not know and in his heart believe that a ton of gold is well spent if it can buy an ounce of spiritual good, of hope, gratitude, courage, peace, or even the simple sense of heart approval. There are men to-day—and there will be more of them—who are converting wheat and corn and coal and iron and oil and cotton and stocks and bonds into health and homes, into libraries and art and music, and so are helping us by an object lesson to understand the meaning of that difficult passage of Scripture which urges us to make out of the Mammon of unrighteousness friends who will receive us into everlasting habitations,—which may mean that we are to take the raw and crass materials of human

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life and spiritualize them into finer qualities, into wisdom and virtue and piety.

Has one of you literary talent, the power to touch and move men? You can put this power to the service of base fiction, or of yellow journalism, and so do something to sensualize human life, or you can devote it to the advancement of public virtue, clean politics, domestic love, the strenuous and the gentle life. What will constitute success in the medical calling? To have helped some community to a saner life, to good air, good water, good food; and so on to good lungs, good health, good muscles; and so to good work, kindly thoughts, good tempers, and a holy life. How can a business man give to himself at last a good account of his life? By using his business as a co-operative agency for increasing the industry, thrift, comfort, social and spiritual well-being of the community on whose patronage his business depends. Sum up all the aims and activities of all the professions and callings, and their lasting benefits all come to this: "Lord, thou gavest me ten pounds. I have gained beside them ten pounds more." Thou gavest me ten pounds of physical energy, and mental power, and education and opportunity, and I have gained with them ten pounds more, of health and gladness, of social virtue, and civil righteousness, and moral uplift, and Christian piety.

And just this is what this University has been doing in these hundred years past, and through you

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and your successors hopes to do in the century and many centuries to come, to spiritualize human life in all its departments. The University makes no protest against material prosperity. She has done her humble part to bring it to pass, rejoices in it, claims a beneficiary share of it, knows how to use it and to teach others how to use it. If she is poor she has made many rich. Go forth with her blessing and prayers to get, with other things, gold, to transmute it by the alchemy you have learned in the laboratory of the spirit, to wrest from nature her secrets and humanize them, to get power over men and to exploit it into sympathy, helpfulness and guidance, to lighten human burdens, to multiply human joys, to make human life more religious and religious life more human, by making both one as he conceived and exemplified it who came from God that we may have life and have it abundantly.

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THE CHALLENGE OF THE TWENTIETH CENTURY

ADDRESS BEFORE THE UNIVERSITY Y. M. C. A. BY THE REV. GEORGE B. SPALDING, D. D., LL. D.

The occasion appoints my theme and signals the line of its discussion.

The century of the life of our University is very nearly coetaneous with the nineteenth century of the Christian era. It belongs to others to recount in prose and poetry the trials and triumphs of our Alma Mater through the hundred years, and to fire the hearts of her sons and daughters with her achievements and her hopes.

Let it be my task in way of preface to speak more widely of the past and coming century of the world about us, as full of lessons and inspirations to scholars and Christians confronting the future.

My subject is: "The Challenge of the Twentieth Century."

Mere time figures as zero in the arithmetic of God. Events are the only ciphers on the dial of history. We count the centuries by what has happened in them. The silent years or eons are those of preparation wherein God broods and noiselessly works "for the fullness of the times."

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Who sums the eventless centuries from Adam on, until Abraham broke through the gates of the East to become the father of the one faith for all the future? Why tarried the chariot wheels for twenty centuries more before the Son of God rode into human history, the Desire and the Deliverer of the nations? Why so vast a period after such a stupendous event before this half of the round globe was discovered; and when well known to the nations of Europe, why so long before they even began to measure its greatness and enter into its possession?

Again we say: God's dial bears no figures. There are no hours nor even centuries in his chronology. "One day is with the Lord as a thousand years, and a thousand years as one day."

The events of time evolved through centuries or a second give to time its only significance.

It is thus that we gauge the century that has just passed. Thus measured the nineteenth century is the greatest of all. It is studded with illustrious events and names. Its glories are beyond our speech or thought.

In things which give security, convenience, and mastery over nature; in things that have broken tyranny in the State, and have lifted man into a consciousness of his personal worth; in things which pertain to the spiritual realm in man and around him, in the expansion of religious liberty, and in the sweep of its conquests, it is safe to say that the

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nineteenth century made a greater advance toward the goal of human struggle and triumph than all the centuries before it. I cannot dwell upon these things, nor need I, for they are the familiar themes of poetry and oration at July celebrations and church conventions. I will only recall to you a saying of Samuel Johnson in the last part of the eighteenth century in response to Boswell's announcement that one of the coach lines out of London was to be run at the rate of ten miles an hour! "Impossible!" exclaimed the greatest philosopher of his age. "Why, Mr. Boswell, such speed as that would take away the breath of every passenger!" The answer is found in the fact that the "Twentieth Century Empire Express" that brought me here through the Mohawk valley ran a hundred miles at the rate of sixty-six miles an hour,—and my breath remains. And a single other fact no less astonishing in the religious sphere I cite, as given by a great authority in church affairs: "The growth of Christianity in the nineteenth century was as great as in all the preceding centuries! At the close of the first century there were five hundred thousand believers; at the close of the eighteenth two hundred millions; at the end of the nineteenth century there were four hundred millions."

I doubt not that more gifts were given to Christ in that one century than in all the others since the Kings spread their magnificent offerings at the manger of the Holy Child.

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More songs were sung, more land subjugated, more people redeemed than in any five hundred years since the tongues of fire encircled the first missionaries on the day of Pentecost.

All the great religious organizations, missionary and Bible, tract and endeavor societies, young men's associations, Christian magazines and journals; all the great moral and civic reforms and peace movements sprang into the full swing of their activity since the bells of time struck the year eighteen hundred.

It was in this century that by a peaceful act the area of our country was doubled. Into this vast region, with its measureless tracts of agricultural and mining land richer than any other that the sun shines upon, the best blood of New England, New York and Pennsylvania has steadily poured itself, mingling in the veins of the strongest people of Europe, forming out of these racy elements, as President Wilson has finely said, "a new and free combination, with a flavor and spirit distinctively its own." I stood one brilliant morning last month at the base of "Festival Hall," the crowning glory of the magnificent structures which stretch near and far away in the vast space of the World's Exposition at St. Louis. The vista from this central point is of surpassing grandeur, where the arts of man and the beauties of nature unite in seeming perfection. But nothing so overwhelmed my soul as when turning to face the matchless Festival Hall I

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saw the towering colonnades stretching in stately arcs on either side. High up on the architraves which span the mighty columns, in letters of gold were the names of States and Territories which have been carved out of the "Louisiana Purchase." Before the marshalled row of those names I lost myself. All patriotic pride, all religious faith surged through my soul. Oblivious to the great crowd I shouted one by one the glorious names: Missouri, Iowa, Louisiana, Arkansas, Minnesota, Kansas, Colorado, Nebraska, North Dakota, Montana, South Dakota, Oklahoma, Indian Territory. Each is an empire itself, where great cities are springing, new communities forming, the bread of the world growing, a new civilization shaping; where, again in the words of the Princeton president, "men are being bred in a new air and the sap of a new nation is rising."

And if from this richest of all the spoils of peace which we gathered from this wonderful nineteenth century, I turn to count up the splendid spoils of the two great wars of the same period, the wonder grows; that vast internecine strife, shaking the earth as the twin giants, the North and South, reeled and agonized, interlocked for four years in the unrelaxable grip of death, and issuing from the awful conflict a united people, a nation of Milton's dream, "noble and puissant," "shaking her invincible locks," "an eagle mewing her mighty youth and kindling her undazzled eyes at the full midday

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beam;"—and that other quick, sharp war with Spain, not waged for self-security nor vindication, but to snatch a dying people from her cruel clutch; and when the most brilliant victory in the annals of war was gained, in the same magnificent spirit of Christian chivalry, establishing one people torn from Spain's tyranny into an independent sovereignty, and accepting the task of educating another of her peoples, debauched by her superstition, into an intelligence which will fit them for self-government.

But a new century is already before us. Already we have begun another stadium of the mighty course. And yet the spell of this splendid past holds our flying feet. With something of dismay we ask, To what new efforts, to what greater or even equal achievements can the twentieth century challenge her sons and daughters?

As we gaze into this unknown future we cannot escape the weight of a great despondency, as if in the very exuberance of the displays of this past are to be found sure proofs that not much more remains for accomplishment.

Not long since a philosopher, so called, of one of the Western States affirmed that land everywhere is slowly being exhausted, and that the year is not very far away when wheat will refuse to grow on the big prairies. Others are telling us that the world's coal bed, and its gold, silver and diamond fields are wearing out. But believe me, this is no old played out world. Man has hardly scratched the surface

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of it. Not a hundredth part of the vast mountain rampart which runs down the coast line of South America has yet been touched. The whole population of Europe could stream to-morrow into the valleys of the Amazon and hardly make an impression upon the vast solitudes that surround "that mighty river's thousand affluents." Siberia stood in our childhood's geography as a sterile, frozen region; but in truth it holds an immense territory where grapes ripen in the open air; unpeopled regions with richest grass lands, and studded with finest timber. It is said that three generations of the overspill of Europe could be emptied into Siberia to-day and, if they would, live prosperously. Africa is a new world with inland seas, shining rivers and almost endless forests, and lands rich in soil and gold and all precious stones.

Here at home science is reclaiming by irrigation immense deserts, and developing altogether new resources in exhausted lands, thus vastly increasing the capacity of our country as the granary of the world. The round globe to-day offers more and promises more for the physical welfare of mankind than ever before since Adam pushed out from its garden to conquer its wild savagery of growth for his existence.

Science in its discoveries of the forces in the ground beneath, and the air above, in light and lightning, in the ethereal powers in stars and sun, and the forces and materials of the sea, and its ways

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of utilizing these for multiplying almost infinitely man's native power—science has only crossed the border line of its illimitable domain. Some things are even now on their way which will fill the watching angels with wonder. The permissive decree of almighty God to man in the day of his creating him in his own likeness, of universal dominion is an assurance of possibilities, nay of certainties of conquests by the genius of man over nature which by their very splendor will cast into shadow all that has illumined the past.

We think of the enormous profits that have followed great and audacious ventures and combinations, but I doubt not that even under the old established laws of honesty, trained foresight and ever pushing pluck, joined all to a new born sympathy of Christian brotherhood, the world of business will yield far richer returns and a wider distribution than any past has gathered.

Men of literary taste and ambition reviewing the splendid writings of former times are feeling that all like success is naturally impossible, as if every glorious song that has been sung, every thrilling story that has been told, that every moving speech uttered has lessened the chance of creating anything of equal worth. But no, the soul of man, of each man, is infinite in its powers. The organ that responds to-night to the touch of the player, repeating the music of long dead masters, has strains within that never yet have been evoked, and which

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slumber still in far richer measure in the souls of men and women awaiting some fresh inspiration of Almighty God.

Songs more princely than ever, will yet be sung. "The poetry of earth is ceasing never." Speech more persuasive than has ever leaped from mortal lips is yet to be spoken to thrill to unsounded depths human hearts. Pictures more beautiful than canvas holds hang on the walls of imagination waiting for brush and colors to give to them reality.

In marble quarries lie forms which some genius perhaps unborn will set free for the rapture of coming generations.

The challenge of this twentieth century, undaunted by all these achievements of the last, rings clear as an angel's bugle, calling man made so "little lower than God" to new conquest in the physical world, and in every science of nature, and in the arts which are but interpretations of her varied forms.

Philip II of Spain decreed the penalty of death for any one who should even propose cutting a canal through the Isthmus of Panama. For more than three hundred years this portal of the seas has been fast locked as by a key in the dead hand of the mighty monarch in his tomb in the Escorial. The challenge of this new century is breaking the spell which has enchained the activities of the entire world, and within its first decade the two great

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oceans will be mated to bring forth results which will revolutionize commerce and civilization.

"And the hand that ope'd the gate shall forever hold the key."

In the realm of philosophy man has been equally active. The results, however, are by no means so clear. They are unsatisfactory by their very vagueness, and as some will have it, most destructive.

It must be confessed that the nineteenth century has been one of doubt, and questioning, and even denial of many philosophical systems and spiritual dogmas, which have already seriously disturbed faith, and threaten to destroy faith even within the century that is now upon us. It must be confessed that in the governmental sphere there has been a greatly unbalanced development of ideas and conduct which relate to that most precious principle of personal freedom.

In the impetus of free thinking, and in the undue emphasis given to the worth of the individual, of his rights and liberties, we have already lost much of deepest sense of obligation to the law of God of which we are subjects, and to the order of the state and society of which we are constituent members. Excess of one truth is ruin to any other truth. Anarchy and freedom lie close together. Each touches the very border which separates man from tyranny. The giant that brandishes his arms over us as a people is lawlessness. And he is the offspring of the very liberty which breeds in the free

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air of our republic. The monster is hugging the pillars of the church and state, and both tremble on their foundations. The holy sanction of the oath of office, and of the marriage vow; the high pride of civic honor and allegiance, seem at times to be dead or dying;—not only among men of corrupt lives, but among men of respectability and public position, of financial trust and governmental authority. The plundering schemes of municipalities, the base and debasing arts of politicians, the bold traffic of ballots, the usurpations of the functions which by law and constitution belong to other and co-ordinate departments of government, the constant appeal to a public sentiment as itself superior to law, and as a sufficient justification for the crime of a mob or the redhanded vengeance of an individual; these and other vast evils which might be named blanch with fear the cheek of every patriot and Christian. They sometimes stagger our faith in God's righteousness and in man's freedom.

These are perils which the boastful nineteenth century itself created, and which it has relegated to the twentieth century to meet.

They are the fast ripening harvest of the tares sown among the wheat in that fertile soil by men lawless in their very liberties. This twentieth century already is lifting its reproachful face against these terrific evils, and challenges every loyal Christian and lover of his country to battle for their destruction.

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The prolific source of very much of this lawlessness is found in the violation of the constitution of the nation, and of each state. These constitutions have for their fundamental principle the total separation of the legislative, the executive and the judicial functions of government. The absolute necessity of these divisions was felt to be supreme in the mind of the constitution-makers and statesmen of the past. They felt most profoundly that these three functions, each independent of the other, were essential to freedom.

To make the laws, to adjudge the laws, to execute the laws, each must have its own special officers. To merge their duties, or to invade by one hair's breadth the province of another would destroy all government.

How far have we drifted from the ancient moorings! More and more the legislative body is coming under the dictation of the executive, or what is worse, under the edict of party managers. What wonder is it that the people should have followed so quickly along this line, themselves usurping all these powers of government, claiming that public sentiment, or their own class interest, or a personal passion is to be the law, is to make the law and adjudge the law and execute the law. So liberty, the liberty of the people, breaks through the constitutional barriers and riots in anarchy. Nothing can avert the threatening ruin but a new reign of law, a re-establishment of the sovereignties of these three powers of govern-

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ment each in its own sphere; and the re-establishment in the conscience of the people of the conviction that these sovereigns are to be obeyed with a godly fear, that these powers which the people have created are not to be usurped by the people, that the only remedy for an unwise or injurious law is by the law itself. Public sentiment must itself be law-abiding, else all is lost. To effect this is the supreme task of this century. For this end, in the words of the immortal Lincoln, "Let reverence of law be taught in all schools and colleges, be written in primers and spelling-books, be published from pulpits and proclaimed in legislative halls, and enforced in the courts of justice–in short, let reverence of law become the political religion of the nation."

The century that has just gone will stand in history as the most audacious in its thinking of any behind it and perhaps of any after us. In the world of nature every system and theory respecting its origin and operations have one by one been assaulted and laid in ruin. So it is affirmed. The search, it is claimed, has been for the bare, solid truth. Facts, that is, physical facts, things which men can see and handle, have been the only materials upon which the mind of a real philosopher with any true profit can exercise itself. The universe is an immense laboratory in which man busies his marvellous powers with scalpel and scales, spectrum and crucible, and the results of this hard, "sane" hunt are all that the human intellect can know or needs to know. If

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there is any realm beyond this world of seeable things we know nothing of it. There is nowhere any raft or seamanship that may voyage thither, and bring back a single fact.

But this twentieth century is already challenging this presumptuous wisdom of the nineteenth century. While applauding with full voice its marvellous findings in the world of things, this new century is affirming even more positively than ever before the absolute reality and the immeasurable magnitude of another kingdom, a spiritual kingdom which overarches all this world of things, and penetrates every atom of it, itself regnant and imperishable. It beholds this man in his laboratory, so absorbed with material elements and forces, and sees clearly within him qualities of mind and heart, all untouched, unutilized, unsatisfied, even in his task to which he sets himself of mastering things which respond only to his five senses. There are a thousand powers and possibilities within the soul of this natural philosopher which transcend all these qualities which he employs or can employ even in his most splendid conquests over nature. Still this worker in his cabinet loves and hopes and thinks and reasons and sees and feels and knows objects as firm and substantial as the earth he treads, as real and significant as the heavens whose stellar lights flash upon his eyes. Ever within him is

> " a sense sublime
> Of something far more deeply interfused,

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Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

It was an immense concession that Herbert Spencer made to the spiritual philosophy in his last book, in which he declared that "sensations and emotions are the major components of the human consciousness, and constitute the essential part of the mind." "Emotions," he says, "are the masters; the intellect is the servant." What a very broad foundation is thus laid even by this philosopher of materialism for the truth that man is a son of God, and for the play of the feelings in him of hope, of love, of faith, of worship, of prayer—feelings which find their only full meaning and end in Christianity.

Science and religion have waged a long and relentless warfare; but this new century beholds the retreating forces of every system of philosophy which confounds God with his works, and shuts in the soul with all its imperial powers to that which responds only to the mere physics and dynamics of living and dead matter.

One of the keenest of these unbelieving scientists exclaimed only the other day: "Materialism had its innings down to the very close of the nineteenth century, but already it is counted out of the game."

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Lord Kelvin, the acknowledged leader in science, says: "Modern biologists are coming once more to a firm acceptance of something beyond mere gravitational, chemical and physical forces. We scientists only know God through his works, but we are absolutely forced by science to believe in a Directive power."

The challenge of this twentieth century is for a larger, higher science illumined by Christian faith, which shall find an interpretation of creation in a personal Creator, and an interpretation of man in Jesus Christ as his Saviour. This realm of philosophy in which unbelief has so long rioted, but is now so sorely worsted, "is waiting for the manifestation of the sons of God."

Is it too much to believe that within these next hundred years the great prayer of Bacon shall be answered: "This also we humbly and earnestly beg that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual night may arise in our mind towards divine mysteries, but rather by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's."

In theology there have been in the last century nothing short of revolutions.

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Systems of doctrine, creeds and confessions venerable for age, made sacred by association with illustrious periods and names in the history of the church, have either been discarded, or largely bereft of their power to overawe the reason, or command the reverence of men. Ideas of the Bible, of the nature and degree of its inspiration, of the method of interpreting its text and applying its spirit have greatly changed. This work has not been wholly that of hostile critics assaulting the bulwarks of all religion. It has been largely the results of a clearer-eyed faith, of a riper scholarship, of that very spirit of Christ himself, which was ever impatient with the dogma of tradition, whose great promise was of a progressive leading into all truth under the spirit of truth. Theories have fallen, for they are human. They are built out of the links of logic, and the cold intellect of man. Theologies, which are only the structures of the brain, have gone into decay; but the foundations laid by God in his everlasting Word, and in the feelings, the imagination, the conscience, the deathless hopes of the human soul, where Spencer finds the "essential part of even the human mind," these remain, and will ever remain, for, as Sabatier says, "man is incurably religious."

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of thee
And, thou, O Lord, art more than they."

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During this better century upon these old eternal foundations shall be reared a grander and far more beautiful superstructure of theology, wherein reason shall lift its mighty columns, and holy feeling, emotions of love and worship shall spring their arches, and the light of heaven shall flash through its storied windows; and over all, when the headstone shall be laid, the angels of God and all reverent souls throughout all the world with shoutings shall cry: "Grace, grace unto it."

As we thus review the past and forecast the future, we ask, some in dismay, some in hope, "When shall these great aspirations, these noble struggles, these splendid but partial achievements of this last century be fulfilled? When shall its noblest ideals become our ideals, and its problems so serious, which it has itself begotten, when shall they be solved?"

There is a legend of the Alps, how three Switzers among the depths of a lofty mountain are awaiting the daybreak. They sleep; they dream. But their great thoughts even in their slumbers are of liberty, not only of Swiss liberty, but of liberty and happiness for all mankind. From time to time, so the story runs, one will awaken, and go forth to look upon the world of lakes and plains, but ever to return in sadness to his companions. And as he rouses them, he sighs into their drowsy ears the words: "Not yet, not yet comes the day of deliver-

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ance. Ever slaves, the people cease not to worship their master's hats." And then the watchers sink again into sleep, and dream of liberty.

"Not yet," "not yet," rolls in upon us from this twentieth century. But it is a thrilling challenge, not a despairing cry. Let it not find us sleeping, and dreaming of the glories of the past or only dreaming of glories yet to be. Let not past achievements abash us. Let not unsolved problems frighten us. The evils so giantlike which stand with gleaming spears and iron armor at the very gateway of the century; let them be the very opportunities for our largest courage, for resistless fighting, for final and complete victory.

Evils social, political and religious, however appalling, so long as they are clearly seen by us, so long as they are not accepted as inevitable, or believed by us to be unconquerable, are really occasions for the display of all our best manhood and our Christian faith.

Oh to be young once more, to enter with renewed ardor and high hope into the mighty battles of this century! To push our way, to fight our way close up to where the fray is thickest, where the ruby banner of the divine leader waves us onward; some of us feel that this would be a privilege only less than heaven. It is this thought of life as a great conflict with evil that gives to life all its worth, all its splendor. Heaven is the spoils of such battle-

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fields of earth, if only our hearts fail not, and faith endures.

May the words of Gladstone, England's grandest man, ring across every successive generation of this twentieth century like an archangel's trumpet peal: "O young men, be inspired with the belief that to live is something magnificent, that life itself is a great and noble calling; not a mean and grovelling thing, but a grand and lofty destiny."

The imperative need of this new age is of true men. The first requisite of all national life, of religion and civilization, is personality. It is not science, nor ideas, nor institutions; it is not wealth, nor learning, nor legislation, that can save us from the drifts of corrupt politics, and wolfish greeds, and dying faith. It is the one power of personal influence that can stay these evils, and lift society and the world into righteousness. God in the incarnation of his Son in our humanity has set his seal to this truth.

And this is the philosophy of this University. It was the distinctive teaching of its greatest president of the past, and has been nobly followed through the whole line of his successors, and has inspired with saving power the great army of its graduates who have fought for righteousness.

The central principle in the philosophy of President Marsh as set forth by his illustrious biographer, Professor Torrey, was: "Man must himself become what he knows. * * * In his power to do this,

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joined with the infinite capacity of his spirit, lies the possibility of his endless progress."

Let us in this spirit face this perilous and yet most promising of all the centuries. Let its perils and its promises alike challenge all our Christian manhood, and fill our souls with the very rapture of the strife.

"O wondrous call to conquests new!
O thrill of blood! O joy of soul!
O peaks with ever widening view!
O race with still receding goal!

The future and the past we'll scan
With sense refined and vision keen,
Explore beyond this lower land
The treasures of a realm unseen,

Until we stand with regal brow
No more as on the primal sod,
A creature yet ungrown, but now
Lord of two worlds and friend of God."

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THE ALUMNI CONFERENCE

ON THE

INFLUENCE OF THE UNIVERSITY IN THE WORLD

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THE ADVANCE IN INTERNATIONAL RELATIONS DURING THE NINETEENTH CENTURY

BY JOHN A. KASSON, LL. D., 1842

After many years of absence and varied experiences, it gives me great pleasure to bring back my gray hairs to this University, the venerable mother of our intellectual training. Remembering the dignity and ability of President Wheeler, the gentle manner and profound philosophy of Professor Marsh, the admirable Greek scholarship of Professor Torrey, and the high mathematical training taught by the Professors Benedict, I bow an octogenarian head before her centennial Majesty, and acknowledge the debt which all the sons of the University owe to her.

Upon memorial occasions like the present all thoughts turn to the contrast between the conditions which existed at the beginning, and at the end, of the century under review. Your honored President has invited me to speak briefly of one of these contrasts, as illustrated by the advance of International Law.

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This title is not precisely definitive of my subject. When we speak of *law* as applicable to men or to nations in their intercourse with each other, it implies the exercise of a jurisdiction over the subject-matter, and over the people to whom it is to be applied. No such competent legislative authority has ever been established among nations. So far as international rules have been accepted by treaty between two or more nations they have become in a proper sense laws, binding the signatory Powers so long as the treaties are in force, but not binding as a law upon the nations not assenting to them. Grotius, who founded the science of International Law, furnished a series of rules which were educed from the principles of justice and morality, and which *ought* to be applied to the intercourse of nations in peace and in war. Subsequent writers on the science have proceeded on similar lines, sometimes enlarging or limiting or modifying the so-called laws. They have sought to fortify these rules by precedents and customs among nations. But these customs have been frequently violated, and each nation claims the right to modify its own customs where no common and superior authority exists to control them. It seems therefore that my subject should rather be styled The Advance in International Relations during the XIXth Century.

There is an additional source of pleasure in speaking of this subject, in the fact that the United States has been an important factor in this advance.

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It will be remembered that in Europe, during the earlier years of this University, international relations and usages had fallen into great disorder. The ideas and wars of revolutionary France had deranged the fundamental conceptions of public right and wrong. Various nations had largely abolished, or abandoned, previous international usages. Neutral nations were invaded at will, and their governments overthrown. Neutral vessels were seized without justification. Even the naval squadron of a neutral government was captured in the neutral port of Copenhagen for no other reason than the fear that the enemy of the captor would commit the same outrage if not anticipated. The right of search on the high seas of neutral vessels and their cargoes, and the right of capture of former subjects found on such neutral vessels, was asserted, and caused our war of 1812 with England. If the cargoes of neutral vessels on the high seas were wanted by a warring nation they were seized and confiscated. Derangement in the internal affairs of one country was held to justify its invasion by another. The voluntary change by one nation of its former government was held to be so dangerous to the principles of other forms of government that a nation might be invaded, and its government overthrown, for that reason alone. It was so held by the Congress of Laybach as late as 1821; and the power was exercised upon Italy and Spain. It would require a volume to give a detailed recital

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of the utter confusion into which not only the Rules theoretically established between nations, but even the primary principles of international justice and morality, had fallen in the first quarter of the nineteenth century.

Slowly the various nations emerged from their condition of international disorder. For a time the violence of tyranny replaced the violence of popular revolution. The Congress of Vienna, in 1815, proved that the great Powers of Europe discarded the rules of international justice in their effort to arbitrarily rearrange Europe, and were chiefly controlled by self-interest. The Congress of the four great military Powers at Aix-la-Chapelle in 1818 claimed an undefined right of supervision, or intervention, in the internal affairs of other states. At the Congresses of Troppau (1820), Laybach (1821), and Verona (1822), this right of intervention, and control of the forms of government in other nations, was stoutly asserted by Austria, Russia, and Prussia, and they attempted to make it a part of international law. Great Britain protested, and declared against it. Then began a reaction in favor of the greater independence of nations in their internal affairs, and the greater liberty of separate peoples to shape their own government. The United States led the way by recognizing the independence of the South American Republics. In 1823 this government gave a further impulse to this reactionary movement toward international independence

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and liberty by the famous declaration of President MONROE, and gave notice of it to Europe. In 1830 France asserted her right to change her interior government, by discarding one royal family and choosing another more liberal; and Europe did not resist.

The slow progress of the improvement in international relations during the first half of the nineteenth century was largely due to the limited intercourse between the peoples of the respective countries, and the consequent lack of mutual knowledge and of sympathy between them. Diplomats were still distrusted, and it seemed that the definition of an Ambassador was then, as in the time of the Republic of Venice, "an honest man sent abroad to lie for the good of his country." Arbitrary governments could make war without any reference to popular feeling. Compared with present conditions, commerce was very limited, and transportation was slow. Wars of colonial conquest were waged to aid commerce by the monopolistic control of markets.

But the first few years of the century saw the power of steam successfully applied to commercial transportation on the Hudson River. This was followed by a development, at first slow but afterward rapid and enormous, of steam power in the transportation of persons and property on land and sea, and between all the nations of the world. The later inventions of the telegraph and the telephone have brought different countries into still more

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intimate relations. In consequence of these inventions, and their influence upon international interests, the importance of well-ordered and peaceful relations with other countries has impressed itself upon all commercial nations. Their material interests now demand the perpetuation of conditions of peace.

There is another element in the improvement of the relations between the countries of the world which should not be forgotten. When the Monarchs of Europe had finished their work of reorganization after the Napoleonic wars, every government on the continent except Switzerland was monarchical. The people's influence as far as possible was suppressed. But an unobserved liberal force was at work, and widely asserted itself in 1848 in a reassertion of the rights of the people to a voice in the government. It was followed by important historical sequences, and changed the map of Europe as established by the Vienna Congress. France became a Republic. Parliamentary governments were elsewhere introduced. The conflicting principalities and alien autocrats of Italy were overthrown. United Italy, with her free parliamentary institutions, was introduced by her ambassadors to the same autocratic governments which had resolved in 1822 that they would never permit popular government in Italy. Hungary won her autonomy; and both Austria and Hungary established Parliaments. The many autonomous divisions of the German

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speaking peoples (Austria excepted) have been merged in the German Empire, with a common Parliament. Parliamentary representation of the people has been established in every country of Europe except Russia. Thus a common bond of popular right, and a common sentiment that these rights as well as private interests are endangered by imperial or royal wars, predispose them to peace with their neighbors.

Nor should I omit to mention the introduction in the last half century of international Conferences for other than political purposes, and which have had a great influence in promoting peaceful relations. So far as I remember, the first of these assemblies was invited by the United States in 1863 to meet at Paris. It was initiated by a graduate of this University, who was also appointed as the representative of the United States in the Conference. It was composed of the representatives of thirteen governments; and its object was to facilitate and promote postal intercourse between all their peoples, by land and sea. Its resulting agreements simplified postal business, reduced greatly the postal charges, and produced a vastly increased intercourse through the mails. It has been followed by a succession of such Conferences, and by the organization of the admirable Postal Union now existing. This Union now embraces all the intelligent nations of the world, and has especially tended to the promotion of international friendships. Its

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rules have become the most universally accepted of any relating to the intercourse of nations; and may well suggest to thinking men a plan for further official conference of the nations in respect to other of their relations in peace and in war. This original conference has been followed by many other international assemblies, scientific and practical. Among them is the very important official Conference which established the "Red Cross" Association, for the introduction of mercy into the savage usages of war. Many of them have been unofficial efforts to promote the peace of the world, and to encourage the formation of a Code of international law to be expressly sanctioned by governments. The tendency of all of them has been toward the preservation of peace among nations, the security of private rights which have heretofore been sacrificed in war, and toward the advancement of prosperity in all nations.

Nor should I fail to mention the introduction into international relations of the usage of voluntary arbitration for the settlement of their disputes. The United States has won an enviable distinction by the frequent adoption of that method for the adjustment of vexatious questions which otherwise might have threatened a resort to arms. Her influence in the Congo Conference secured a provision for the preservation of peace in Central Africa by recognizing the neutrality of the Congo region in case of conflict between European pro-

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prietors of the territory. There is an increasing disposition in Western Europe, and in both the Americas, to resort to arbitration for the adjustment of a large part of the disputes likely to arise between nations. It is one of the most encouraging signs of our century. We owe to the Emperor of Russia the assemblage of The Hague Conference, and the agreements there effected in the interests of peace. It remains to be seen how far the Powers will avail themselves of the agencies there provided for the security of international amity. The United States has already approved it by a resort to its tribunal. That institution will grow in importance according to the sincerity of the signatory Powers, to be shown by their resort to it for determining the justice of disputed international claims.

One great provocation of war during the century was the conflict of undefined claims to the various regions subject to colonial acquisition, or in respect to which different governments contemplated control over the native tribes. The diplomatists of the colonial Powers have invented the term "spheres of influence." By treaty, or by more informal understanding, they have agreed to acknowledge certain defined regions as within the sphere of influence of a particular Power. So far as this is done a possible future cause of war is removed, and the peace of the natives is not endangered by the rival jealousies of foreign powers. The latest act

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of this description is the relinquishment by England to France of "influence" over the semibarbarous State of Morocco. This system may well be extended by other European States to the countries south of the Danube, where wars for supremacy of influence are threatened. In fact, long before the invention of this diplomatic phrase, the declaration of Monroe as early as 1823 sought to exclude both of the Americas, so far as not already in foreign possession, from the sphere of European influence. If his proposition shall be accepted by Europe, as now appears probable, in exchange for non-interference by the United States in European affairs, it will go far for the preservation of peace in the future relations between the nations of Europe and America.

The methods of warfare have also received an important modification in the last half-century by the abolition of privateering. This was expressly agreed to in 1856 by the leading naval Powers of Europe in case of war between themselves. The United States declined to sign the agreement unless it was accompanied by the abandonment of the right of capture of private property on the high seas by naval vessels as well as by privateers. Nevertheless it is not probable that the United States will again resort to the issue of Letters of Marque. There is also reason to hope that European nations will yet agree to the exemption from capture of private property afloat, to the same extent as on

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land. It rests on the same principle,—that captures should only be made of men engaged in war, and of property appropriated to the uses of war. Beyond this, it is in effect waging war against private persons who happen to be citizens of the enemy's state. The reasons given to justify it would equally apply to the capture at sea of private persons as prisoners of war, and to the seizure or destruction of private property on land.

From the time of Darius, throughout the periods of Alexander of Macedon, of Roman subjugation, of Mohammedan expansion, and of Tamerlane, down to the times of Napoleon and of Bismarck, the great motive of destructive wars has been the desire of one nation to enlarge its territorial dominion, irrespective of rules of justice, or claim of right. Indeed, conquest however unjustifiable has been and still is recognized as the foundation of right to territorial possession. This element of injustice in international law can only be eradicated by time, and by the gradual correction of public opinion in accordance with Christian principles applied to nations. This advance has already begun. I think it safe to say that there is but one government in Europe or America that would now make war upon another Christian nation avowedly for the conquest of its territory. I say upon another "Christian" nation, because the territory south of the Danube still occupied by Turkey was acquired

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by her by conquest, and may probably be reconquered and restored to Christian dominion by some European Power under claim of moral right. It is significant that all the cabinets of Europe and America, with the one exception of Russia, proclaim their armies and navies to be "defensive" organizations. They would blush to acknowledge them as organizations for conquest. This indicates the potency of the sentiment in favor of peace. If this opinion of the tendency of the nations of both Europe and America shall be justified by future events, it will mark a glorious stride forward in international relations.

However gratifying may be the progress of the last century, very much remains to be done for the advancement of international law in the present century. Its rules are yet to be codified, and expressly sanctioned by the nations, and so converted into unquestionable law. It cannot be fully accomplished by any one complete code, or in any given period of time. No strong government will commit itself to arbitration in every case of dispute, or to the abandonment of the right of war in all cases of quarrel. All governments will, however, agree to submit certain well defined and carefully classified questions of international difference to an impartial tribunal. Some governments will agree to submit certain questions to a neutral Power with a view to mediation before a resort to arms. Points of honor may be submitted to a neutral board of

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honor without loss of national prestige. Occasions of dissension must be carefully distinguished, and so defined as to allow each government to accept so much of the codes of peace as it is willing to expressly adopt. It is of vast importance to the future progress of the work to make beginning of a Code, however limited, which shall have the avowed support of the great Powers. The minor governments will hasten to concur. If Germany and England, with France and the United States, will lead the way, the majority of the world of civilization will gladly follow. The stigma of lingering barbarism will fall upon any nation which shall refuse its concurrence in such a movement. This is the great work to be accomplished in the XXth century. It is demanded alike by Christianity and by the material interests of all industrial nations.

May some favored son of our University, beginning his studies in early life, win immortal honor by presenting to the nations the first brief Code which shall be expressly adopted by them ; and so lay the foundation of that which shall become in truth the international LAW of the world.

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THE UNIVERSITY AS A PRESERVER AND TEACHER OF THE EXPERIENCE OF NATIONS IN PUBLIC AFFAIRS

BY CHARLES A. KENT, LL. D., 1856

The strong individual is, in his youth, often subject to wild irrational passions, which, unless controlled by reason based on experience, lead to ruin. Wisdom consists in the power of learning the proper lessons of life. Experience may be a hard school, but many, not fools, find it difficult to learn in any other. One of the greatest differences between men who gain the prizes of life, and those who fail, is in their aptitude to learn by experience. It is with nations much as it is with individuals. The strongest have the most powerful impulses to action. The great and growing nations of the world are seeking a constantly enlarging development. They are ever eager for changes, which are thought to be improvements. But national passions may be as irrational and as dangerous as those of individuals. These passions need the correction derived from experience. Such experience on any subject is seldom complete in the lives of any generation. And where it is, the individuals die,

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and their places are supplied by new men who have to learn the old lessons. Human nature is very much the same in all periods. The greater problems are in substance perpetually recurring. Always there are enthusiastic reformers, who have some speedy panacea for all political evils. The form of government has no great effect on these problems. Everywhere there is constant struggle for power. Everywhere the contestants are offering remedies for the public ills.

In Democratic countries especially, wherever power is to be gained by the advocacy of any theories, however unreasonable and destructive, there will always be demagogues ready to support them. There are never wanting politicians who profess openly "that they seek only to listen to the voice of the people" however irrational, and obey it. And if we study the platforms of our great political parties when preparing for an important contest, we shall find that their chief if not their only motive, is to make such professions as will be popular. No doubt there are times when political passions are so strong that the wisest leaders must bow to them or retire from power. But it is certain that no government can permanently prosper if led by the representatives of its most ignorant classes. Government is an increasingly complicated instrument. It is beyond the power of the wisest to manage it without blunders. The greatest danger to Democratic institutions has always been, and is

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now, in the lack of appreciation by the mass of the people of the wisdom needed in governors. Many public officers are elected with hardly any consideration of their merits. We have governors and United States senators, whose sole qualification is wealth and political management.

The ignorant will blunder. This disposition to ignore merit needs to be constantly fought. The appeals of enthusiasts and demagogues to popular prejudices and passions must also be resisted. And probably the most effective argument with Anglo-Saxon people lies in an appeal to experience, foreign as well as national. To him who knows history there are abundant illustrations of such evils. A knowledge of the great evils coming from incompetent rulers, from the delusions of fanatics and the deceptions of demagogues is not to be found among the people in general. They are absorbed in the interests of the day. They cannot look far backward or forward. A knowledge of the experience of nations will seldom be found outside of the educated classes, and these are mainly graduates from universities. Universities, when once firmly established, are among the most enduring of human institutions. Forms of government change and dynasties perish without affecting their permanence. The history of the great universities of Europe proves this.

After seven centuries of existence Oxford and Cambridge bid fair to perish only with England.

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Our university libraries contain the experience of the past. Nowhere else are books so likely to be preserved. It is the duty of the professors, each in his department, to master the past and show its relations to the present. The doctrine of evolution, whatever may be its demerits, has brought the connection of the past with the present more vividly to our view than ever before. The students of a great university must be taught this connection. They ought to study political history, not mainly out of curiosity, but that they may understand public affairs in their own time. Thucydides should be read for the light he throws on the political institutions of our day.

The study of political history is most important in popular governments. It is especially important in countries like ours, which have greatly prospered under democratic institutions. We are in the great danger of attributing too much to these institutions and of despising the experience of other nations. We need to learn that the laws of political economy and of public morals can be violated with as little impunity as those of the natural world.

With the great mass of studies demanding the attention of college students they can hardly be expected to acquire thorough knowledge of any department, but they should learn where to find the history of the past and a love for its study. They will then be able to complete their studies in after life. The great truth ought always to be

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impressed, that the present can be wisely lived only when guided by the experience of the past. There is much demand to-day for a practical education for teaching our youth the things which they must practice as men. This demand can be best met, not by narrowing college studies to the limit of the occupations in which the students are to engage, but by teaching all sciences in such way that the direct connection of past learning with the present may be plain. The hope of this and every other country is in young men thus educated. No doubt technical skill in all arts must be thoroughly taught. The inventive spirit must be cultivated. We need specialists in every department. But beyond all these, we need men of calm common sense, broadly educated, able to see human life as it is, incapable of being deluded by appearances or of deluding others. Such men are needed to guide the public in all departments and especially in that of government.

It is an accepted principle of our political life that the majority must govern, however ignorant or immoral. In no other department does this rule of numbers prevail; and in government, it is not adopted as a perfect rule, but because no other appears practicable. The state cannot divide men according to their wisdom and give each his proper share of political power. The rule of the majority should not be extended by needlessly enlarging the sphere of government. There are

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better ways of ascertaining the merits of leaders in private life than by counting noses. In choosing our lawyers, doctors, professors, heads of great industrial institutions and the like, we rely on experts and count majorities of the ignorant of no consequence. This privilege of choosing by merit should be surrendered only in matters essential to government. And the rule of the majority should not mean that of an uninstructed majority. Our rulers must be taught. And this duty falls with the greatest force on the graduates of our universities. They have been educated in vain if they do not, each according to his ability, act in the community where he resides as a conservator of all good institutions and an opposer of all public delusions. To do this, it is not necessary that university men should seek office or become party leaders. Political life is not to-day, perhaps it never was, a field fitted for a scrupulous conscience. There are many voters whose aims are purely personal. A large class of politicians, who manage the party caucuses and conventions, are working only for selfish rewards. It seems impossible for one ambitious of office not to seek the support of these classes. To do this, he must pay them either in money or in the promise of office. The power to make political bargains, often detrimental to the public good, appears almost indispensable to one who would get office or leadership in our great political parties. But one may be a teacher of the people without office and without

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any close connection with any political party. The unselfishness of his motives may increase his influence. There is a large and growing body of citizens on whom party allegiance sits lightly. They are willing to be instructed by any one who has made himself master of a subject. Where great principles are at stake, the influence of independents may be decisive of a municipal or even a presidential election.

And it sometimes happens that men who have been elected to office by the use of unscrupulous means are, when seated in power, ready to listen to intelligent advice. They seek a reputation among the best class of citizens, or posthumous fame, and they realize that these things cannot be given by the will of an ignorant majority.

The great hope for the improvement of government, municipal, state and national, is in the wide diffusion of accurate knowledge among the voters of their true interests. Men in general vote either from their prejudices or from a calculation of their interests. The public good, as opposed to private interests, is an object too remote to control the many. It is necessary to convince the people that the public interest corresponds with their individual welfare. The experience of the past, properly understood, shows this.

The study of political history often brings encouragement. Thoughtful men who see the injustice and the corruption of the present sometimes lose

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heart, and feel that political destruction is inevitable. But the past often shows evils as great as those of the present. Political life has in all ages presented a struggle of the fiercest passions. It has seldom been a school for virtue. And yet society has somehow got on, and government is perhaps as pure now as it has generally been.

Against the delusions of fanatics and the deceptions of demagogues, the chief protection is an appeal to the experience of nations, our own, and that of others. The mission of educated men is to throw the light of science and history upon every public question as it arises. The recent experience of this country shows that much can be done by educated men, relying on the light of the past.

For many years prior to 1896, we were threatened with the dangerous doctrine, that cheap money created by the government is the royal road to prosperity. To many the argument seemed simple and plain. The government must determine what shall be money. Whatever the government makes money must be received as such by all. The government had made money out of paper, and business seemed to be increased thereby. Then why should not this great power of government be used to make money abundant and cheap to all, so that interest may be reduced, or perhaps altogether done away, and the power of the lender over the borrower destroyed? If the question had been a new one, these arguments, backed by the common

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prejudice of the poor against the rich, had been hard to meet. But as every intelligent man knows, the attempt to make money cheap has been tried many times in history, and always with disastrous results.

In the campaigns for sound money in 1896 and 1900 the educated men of the country were almost unanimous, and they took an extraordinary interest in the contest and, largely through their aid, a victory was won which has probably settled the question for this generation.

Other questions are coming to the front which require a similar appeal to the lessons of experience. In some countries socialism has awakened a zeal, which a recent able writer in the North American has likened to that which produced the early triumphs of Christianity. To me, socialism in its extreme form, appears too impracticable, too unthinkable even, to be dangerous. It will break down the moment any serious attempt is made to to put it into practice. But there is danger that the sphere of government will be slowly and insidiously increased, until the liberty of individual enterprise will be so reduced that able men can find no adequate employment save in government service, and government will become an all-embracing trust, ruled by those who, by whatever arts, can make themselves the leaders of a majority however ignorant. Men in power or seeking power are likely to desire the extension of governmental control, since this will increase their means of

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rewarding their followers. And the laborers who are taught that all the products of labor belong of right to them, may be made to believe that government can furnish all needed capital without price.

Against such an unnecessary and dangerous increase in the power of majorities, educated men may be called on to contend with all the arguments derived from experience and the scientific study of the laws of political economy.

The struggles between capital and labor can be moderated by a wise study of the past. The absolute necessity of capital to labor and of labor to capital is obvious to any student. Neither can obtain a permanent victory over the other. Their wars are like other civil wars. They bring ruin to both sides, and, if widespread, the greatest loss to their common country.

It is impossible to devise any specific which shall prevent employers and their employees from disagreeing, but these disagreements will become less frequent and less serious, if both sides can learn the lessons of history in reference to labor contests.

There is no end to the work which thoroughly educated men are called upon to do in guiding aright public affairs. Occasions for the exercise of their influence are constantly occurring.

Municipal corruption must be met by showing the results of such corruption in the cities of the past. And where in any cities such corruption has been resisted and overthrown, the means used must

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be studied and imitated. The dangers of unscrupulous leadership stand out in vivid colors in the histories of Rome and Athens. We must be warned by their example if we would not follow it.

May the next centennial of our University show that our people have learned to choose men, intrusted with political power, for their merits, and not as now sometimes occurs, for their unscrupulous self-advocacy.

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THE RELATION OF COLLEGE EDUCATION TO BUSINESS PURSUITS

BY JOHN H. CONVERSE, LL. D., 1861

The relation of the University to business is a topic which has come to the front only in recent years. The time was when educators would have scouted the idea of adapting a university curriculum to the requirements of a business career. The marked change which has come about has been, chiefly, in the last half-century. One indication of the new departure was in the establishment of technical Engineering and Agricultural schools. Another was in the rise and development of Business Colleges which can now be found in all our cities and towns. All these classes of institutions have been a silent protest against the lack of recognition of business needs in the great swirling torrent of modern social life. The final step has been the incorporation into the curriculum of the university itself, of special or elective courses yielding a training for the conduct of affairs in commerce, in manufactures, in politics, and in other branches of industry.

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We may now ask the question: Has this adaptation or diversion of educational methods to meet the demands of business been justifiable?

At the outset it is necessary to define what we mean by "business." The term has a much broader significance now than it had 250 years ago, or 200 years ago, when the first American colleges were founded. Then it meant almost exclusively the retail sale of commodities. The transactions involved were of the simplest character. Barter, the exchange of one article for another, constituted the main function. Finance, as a science, was not involved. There was confessedly little room for eminent intellectual qualifications. There were no manufactures worthy of the name in this country prior to the Revolution. The English policy was to maintain its manufactures at home and to use its Colonies as consumers, receiving in exchange the products of the soil and the ocean.

There were no inland transportation problems of importance. The pack horse or the Conestoga wagon was the sum of this interest.

There was little or no commercial finance. Banks were few and inadequate for private enterprise. Legislatures were slow to grant charters. Banks were regarded rather as monopolies than as aids to business efforts. The legislature of Pennsylvania demanded a payment of $135,000 in consideration of the grant of a charter in 1804 to the Philadelphia Bank.

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Insurance as a business was unknown, except as to marine risks. Life insurance, based as it is on scientific data, had not been evolved, and fire insurance was developed only toward the close of the eighteenth century.

Such were the conditions when the original American colleges were founded. Small wonder that they did not recognize business pursuits, limited and simple as they then were, as fitting careers for their beneficiaries. On the contrary, their avowed object at the first was chiefly the training of men for the Christian ministry. The purpose of the founding of Harvard was stated to be "in order that the Church might have able pastors, and that learning might not be buried in the graves of the Fathers."

Yale was founded in 1701 by a number of Connecticut ministers. The object set forth in the charter was "that youth may be instructed in the arts and sciences, who through the blessing of Almighty God may be fitted for further employment both in Church and civil state."

In contrast with the conditions originally prevailing, we may attempt to indicate what is included in the term "business" to-day. Its significance has been greatly enlarged. It covers a vast range of processes and industries. It affords opportunities to utilize nearly every branch of learning included in a university curriculum. A single pursuit may call in play qualifications most diverse.

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Perhaps the leading pursuits which are covered by the general title "business" at this time are:

Mercantile transactions, wholesale and retail.

The importation and exportation of commodities.

Transportation by railroad, by vessel, and otherwise.

Insurance—fire, marine and life.

Mines.

Manufactures.

Agriculture.

Finance.

What then, we may inquire, are the features of some of these varied vocations which may afford fitting fields for the abilities of college graduates?

As to Mercantile transactions: Their scope today is much broader than the mere sale of commodities. Stocks of goods are purchased in the markets of the world. Foreign countries must contribute. Familiarity with the products and the processes of other lands is necessary. A knowledge of other languages is essential. Physical geography is an element. The details of manufacturing processes are involved. The buyer, possessing these qualifications, is even more important than the seller. Then over all, or co-ordinating with all, is the executive management, involving ability in organization and conduct, in finance, in importing, in shipping and in transportation. A business like Mr. Wanamaker's, for example, has 5,068 salespeople, and 6,243 employees other than salespeople,

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such as buyers, managers, clerks, accountants, etc., who are seldom visible to the ordinary customer.

Closely related to trade is Transportation. This with its movement of merchandise and passengers, has come to be one of the greatest interests of modern times. Independent of water carriage, the matter of land transportation by railways has become in this century, one of the largest industries. The Unites States has now over 200,000 miles of steam railways, and over 30,000 miles of electric lines. It is a fair estimate that these give employment to nearly 1,500,000 operatives, and they in turn represent 7,500,000 men, women and children, or one-tenth of our population. In the conduct of this vast interest, a large variety of ability is demanded. Mechanical knowledge, engineering skill, scientific attainments, familiarity with agricultural and mineralogical conditions, executive force and financial ability of a high order, —all are required in the various functions of a successful railroad man.

In fact, in the head of any great railroad system, a combination of many, if not all of these acquirements, is invaluable. Hence you will find in many cases that one who has the advantages of such a liberal education as an engineering or a professional course supplies, is naturally most competent for the leadership of these vast enterprises. Mr. Cassatt is a civil engineer by profession; Mr. Baer, a lawyer.

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Another branch of business which has grown to large magnitude in modern times is Insurance. This is of comparatively recent origin. The method and plans of university education were formulated more than 100 years before the beginning of this interest. The first office for fire insurance in the United States was opened in Philadelphia in 1752. Today there are in our country thousands of companies and agencies.

Another branch of the business, viz., Life Insurance, is of more recent growth. The Pennsylvania Company for insurance on lives and granting annuities was incorporated in 1812, and was followed by other corporations having similar objects; but the great business of life insurance as we now know it may be said to be only a little over fifty years old. In 1843 the Mutual Life Insurance Company of New York and the New England Life Insurance Company began business. To-day the number of companies has greatly increased and the capital involved is immense. At the close of 1901 the assets of the various United States companies had reached the enormous aggregate of $1,879,624,564; with $7,500,000,000 in risks out. The assets of a single leading United States company, as last reported, approximated $350,000,000. The business of life insurance, therefore, involves the custody and maintenance of this enormous capital. Investments must be found for this vast sum of money. Business ability of a high order and of varied character is

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required to pass upon the merits of the enterprises of all descriptions in which funds must be put to insure their safe preservation and liberal yield of income. Most of us perhaps have derived our ideas of life insurance from the irrepressible solicitor who makes life a burden to us until we have taken a policy. But this is only an incident and a small part of what is involved in this vast interest.

Included in the realm of business is the enormous interest of Manufactures. To this we may give supreme position. It is the creation out of the raw material of nature, of articles for the comfort, convenience and happiness of mankind. If the old saying be true, that he is a benefactor of the race who makes two blades of grass grow where one grew before, much more is it true that he merits the highest place among his fellows who transforms the crude substances of the earth into the finished product which makes for human welfare, and which differentiates civilized man from the savage. In the processes involved there is room for ability and knowledge the most varied and extensive. The command of man over nature elevates him to a godlike position.

America has now taken a leading place among the manufacturing nations of the earth. In the variety and quality of products we are unsurpassed. Our textiles find a market in every land. Our agricultural machinery harvests the crops on the plains of Australia and the steppes of Russia.

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Our typewriters and sewing machines are manipulated by operators of every color and language. Our locomotives cross the deserts of Africa, convey the tourist to the holy city of Jerusalem, astonish the teeming millions of the Flowery Kingdom, and transport armies across the Siberian wilderness to the coming conflict in the Far East.

The value of the exports of manufactured articles from us has risen to nearly $450,000,000 annually.

I need only enumerate a few other pursuits which may be classed under the general head of business, such as Shipping, Banking, Mining, and Agriculture, to suggest the variety of opportunities and the opening for the attainments of the college graduate.

With so vast a field of opportunity and pursuits of so varied character open to him, is an apology necessary for the entry therein of the college graduate? Is it not rather justly required of him that he should take account of his qualifications and assure himself that he is fitted for any particular pursuit in the great empire of business?

What then does a college education do for a man in qualifying him to take part in the struggle for success in a business career? And what is lacking in the equipment which the college training yields?

To the first question the answer may be given, that the training which a man gets in college is valuable for any pursuit. The ability to reason accurately and logically will count in business as well as in a profession. In general a broad culture

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will be effective in enabling a man to have such a command of his faculties as will insure their use to the best advantage.

In the next place, it is a fact that almost everything which one learns in college may be made useful, even in a business career. The requirements are so varied and the duties so extensive that nothing comes amiss. Obviously this is especially true of the mathematics, the natural sciences, history and literature; and it is also true, to some extent, even of the languages. Of course, a knowledge of the modern languages is directly available, but some knowledge of the dead languages will often be found useful. A business man may have to compose not only letters, but statements, reports, and other documents, involving ability in the proper use of English. A good style and an effective command of words will be valuable possessions. It is much to be desired that these qualifications should more generally attach to the college graduate than they do. It is also much to be desired that there should be no criticism of a qualification so simple as correct spelling. Unfortunately it is not always possible to predicate perfection on these points for the college man. All these qualifications, making for excellence in composition, will count, and will impress the public. It is expected of the graduate that he shall be, like Caesar's wife, "above suspicion" in these respects, and it is well if he can justify this feeling.

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In this connection another accomplishment may be mentioned which I fear is too often neglected in the modern college curriculum. I refer to public speaking. The ability to speak well, freely, logically, and with some degree of grace and eloquence, counts for much, even in mercantile pursuits. It distinguishes a man and secures respect and admiration. I realize the fact that lawyers are more frequently found in public life than business men, and it may be largely attributed to their training as public speakers. This qualification brings them before the public, and there is nothing which so completely compels recognition and esteem. There is no reason why a business man with the gift of oratory, should not be, if otherwise fully educated, as competent for public service or political office as a lawyer. In fact, in handling most questions his qualifications would be superior. In legislation it is often the solution of questions of a business character which counts. A business man, therefore, whose training has qualified him to grapple with such questions and who can express himself logically and forcibly in maintaining his views, will occupy a strong position in public life. I think it is a fact that the best lawyers are those who are also the best business men. Add to a knowledge of the methods and problems of business an equally thorough knowledge of the law as applicable thereto, and you have the highest type of a lawyer in our present state of society. Is not this a tacit recog-

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nition of the value of business training and business methods?

To the second question, "What is lacking in the equipment which the college training yields?" the answer must be given that very little except the general culture is produced. Training for any specific pursuit is not included in the usual curriculum. The college does not consider it within its province to teach book-keeping, stenography, typewriting, or even penmanship and spelling. These are usually left to the business college. The graduate is without any specific qualifications for beginning a business career. In almost every business one of three things is required for a beginner. First, bookkeeping, if for the accounting department; second, stenography and typewriting or penmanship, if for the general or correspondence department; and third, special talent for the sales department. This is the trinity of business requirements for the beginner. The college course does not give any one of them. The value of these is in gaining a foothold in business and not in filling any one of them for life. The young man beginning as a bookkeeper or stenographer achieves a connection with business and gains knowledge of the business. Other faculties will come into play and promotion to more important services will follow. In this way many men conspicuous for executive ability have begun their careers. It would be well if every college man had these qualifications, if he

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contemplates a business career; as they are not given in a college course, he must acquire them elsewhere. One of the secretaries in President Roosevelt's cabinet began his career as a stenographer. He has now the portfolio of Commerce and Labor. Mr. Andrew Carnegie began his career as a telegraph operator and railroad clerk, and the way was open for his attaining to the position of the greatest steel magnate of America. The problem is to find an opening; and no matter how excellent the natural abilities of a young man may be, it is difficult for him to get the opportunity to exercise his abilities unless he can make himself useful in a business to do some specific thing, as I have mentioned.

In discussing prospects and advantages in business for the college man of today, I recognize that the college course has little reference to business requirements. In my judgment, this is to be regretted. I believe a course should be followed which would ensure not only general culture, but training for a specific pursuit. Some American colleges today recognize this fact, and some have adopted a course on the following general plan:

Let the curriculum for the first two or three years be the same as the course of Arts and leading to the Bachelor's degree; then follow with an elective course of two years, or more if necessary, giving a training for the profession or vocation in view.

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If the choice is a business career, the two years of elective studies should include such subjects as the mathematics, the natural sciences, history, commercial law, the modern languages, and incidentally, such practical subjects as bookkeeping, stenography, etc. Such a combined course as this would in no wise detract from the dignity of the course in Arts, but would supplement that course and give the graduate an equipment qualifying him for a business career.

The original university curriculum was calculated as a training for the ministry, and from the beginning a training for the law, medicine and engineering has required a supplemental course. It would be only logical that a training for a business career should be afforded in the same manner and should be built on the solid foundation of the broad culture which is afforded by the course in Arts. I am loath to abate one iota of the advantages and prestige of the usual college course. Let us concede all the advantages of the broad culture which that course implies, but let us add to it the special training which makes for success in practical affairs and for useful citizenship.

There has been a great change of opinion and custom as to college education for business. The development of the material resources of the country, the institution of various departments of effort and enterprise which were unknown when our colleges were planned, have brought about this change.

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Not only is the business career more attractive, but it is more necessary. The brief survey of occupations which I gave at the outset, as included in the realm of business, sufficiently indicates this fact. We must remember that when our colleges were first planned our urban population was small. Business was then largely confined to retail operations. The country store, where the farmer exchanged his eggs for molasses or calico or codfish, was the prevailing type. Today nearly one-third of our population is in cities each of over 25,000 inhabitants.

Mercantile business has been expanded and wholesale operations of vast proportion are the rule. Manufactures which were unknown in America are now prevailing interests throughout the country. The United States has become a manufacturing nation. Our exports of manufactured articles in recent years have neared the mark of value of $1,500,000 per working day. Scientific mining, insurance, shipping, transportation,—all these present inviting fields for young men of ability and training.

Recognition of this fact is found in some of the college statistics. In the first half of the nineteenth century the percentage of Yale graduates in Business, as distinguished from the four professions of Theology, Law, Medicine, and Teaching, was 11 4-9. In the second half of the century, the percentage

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had risen to 23 6-9. The following comments on these figures are from the *Yale Review:*

"The most striking fact brought to light by the table is the great increase in the graduates of the college pursuing a mercantile career. The proportion of business men in the first twenty classes of this century was temporarily high,—perhaps owing to the stimulus of the foreign wars and of our war of 1812, and of its after effects. Then the fraction fell to a low level in the twenties and early thirties. Beginning with the class of 1839, the fraction rose steadily with practically no set-back until the present time, rising most rapidly in the case of those graduating in the late forties, during the Civil War and during the seventies. From generally occupying the fourth place in importance among the occupations of graduates, business rose to the third place with the class of 1842, to the second place during the Civil War, and will, presumably, wrest the first place from the legal profession.

The general outcome of the movement, as indicated in the table, may be summed up as follows: The law during the past century has fairly uniformly enlisted one-third of each college generation. At the beginning of the century the ministry followed closely in second place. Roughly speaking, the law and the ministry were then chosen by two-thirds of the class. Nowadays, the law still holds its own, but the ministry has fallen off greatly in relative importance; its place has been taken by the merchant's vocation, which now attracts about one-third of the graduates. It is noticeable that in the course of the last eighty years covered by the table the sum of the figures for the ministry and of those for business, in each five-year period, fluctuates fairly closely about 37 per cent; and that, with very few exceptions, a rapid fall in the figure for the ministry

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goes hand in hand with a rapid rise in the figure for business, and when the falling off in the ministry is retarded, the same is true of the rise of the figure for the business men. It would not be safe to conclude from this that the kind of men who formerly became clergymen now go into business, though this may be true to some extent. In any case, it is clear that the leadership which naturally falls to the college graduate in this country was formerly chiefly exerted from the bar and the pulpit; that nowadays, however, the industrial leaders are also largely recruited from among college graduates; and that the typical college graduate of today is no longer the scholar, but the man of affairs."

My conclusion is that the vast field of business not only offers possibilities to college men, unsurpassed by those of any other pursuit, but that opportunity is given for the use of all the acquirements that the university curriculum imparts. It is no longer necessary to apologize for the college man's entering business. He will find a demand, not only for all that the college course has imparted, but will confront the necessity of further special training. His usefulness as a citizen will be one of the results; and in this respect his opportunities will be fully equal to those afforded by the professions, the ministry alone excepted.

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THE RELATION OF THE UNIVERSITY TO PRACTICAL SOCIOLOGY

BY DAVIS R. DEWEY, PH. D., 1879

Mr. President, Ladies and Gentlemen:

In presenting my contribution to the conference we are holding today concerning the relations of the university to the different fields of human thought and activity, I hope that I may not introduce a depressing note into this anniversary occasion which should be so full of joy. From an abstract point of view the study of social diseases is not a pleasant pursuit; some indeed take a morbid pleasure in the observation of unhealthy social conditions, find spontaneous joy in charity conferences, walk amid the slums with a holy ecstacy, and are thrilled by the conflicts of a labor war. The true reformer, however, is not so buoyant. Law, philosophy, literature, science, can each sing a beautiful song, while the sociologist disagreeably elbows his way to the front row to make his grumbling more audible.

I do not know how to define my subject exactly in a single term which will leave no misunderstand-

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ing. The theme does not exclusively concern political science, or political economy, or ethics. It is a mixture of all these. Possibly the relation of the university to practical sociology may cover the thought. At any rate let us hope that the definition will be disclosed in the explanation.

Human relationships appear in various forms, having for their objects various social ends which will enable men to live together in some sort of harmony and enjoyment. In the development of these relationships, society has passed through a good deal of experimentation and has been constantly adding to its equipment, until now the social mechanism is so elaborate, complex and delicate in its adjustments that we are bewildered when we attempt to separate the various forces. In the earliest centuries mankind was occupied in laying hold of the primary rules of personal conduct which make society possible. Honesty, good faith, filial respect, a reasonable amount of consideration for the rights of others, and other similar family virtues were absolutely necessary for the establishment and maintenance of any sort of social relationship. As far as the relationships of men were concerned, human thought, learning, and speculation were first devoted to religion and ethics.

When society had got so far that men could live together with some measure of decent respect for each other, they began to be interested in another set of relationships, those which are concerned with

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their political organization; they speculated in regard to the privileges and duties of subject and ruler. How shall the state be supported? What is the best form of state? To us these questions now seem quite elementary, but again it required centuries of discussion and adjustment to put this set of human relationships into good running order.

Society had no sooner geared up this new political mechanism so that it ran smoothly, than she turned her attention to still another series of relationships. It is an interesting coincidence that in the very year, 1776, which witnessed the successful establishment of new political machinery in the life of the American people, a great philosopher and eminent university professor, Adam Smith, gave academic notice to the world that new problems faced society. In his work on the causes of the Wealth of Nations, he devoted his profound intellect to the analysis of the forces by which men can produce wealth in abundance and distribute it with equity. This important contribution also coincided with the beginnings of revolutionary changes in industry; and from that time to the present it is not too much to claim that the vital questions which concern society have centered around men in their economic relationships. The subject of political economy has gained many followers; it has won worthy recognition in our universities, and has become an indispensable part of a liberal education. Much has

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been expected of this new recruit in the army of learning and not in vain. Its conquests have been large and it has done an important service for right living and sane legislation.

Political economy was at first interested in problems of wealth production, by means of which our wants may be generously satisfied; in the measurement of the standard of value; and more recently, in the laws which determine the distribution of the wealth produced. But curiously enough, with all the truth which this new science has discovered, the perplexity of life has seemed to increase rather than to lessen. We have learned the primary rules of personal conduct; we think we have discovered the structure of the best state; we know something of the conditions which determine the satisfaction of man's material wants; and yet we find that social happiness is not attained. Something still is wanting, and it is here that the newer task of the university is to be found. We have not yet learned how to adjust our industrial or economic relationships, which the new science and the great physical changes in the industrial world during the past century have produced. We do not yet understand the trick of adjusting and managing the mechanism which has been placed at our disposal. We have the engine and drive-wheel in place, but the cogs do not fit, the belting slips, the connecting rod breaks, and there is interminable loss and ruin.

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I do not pretend to tell what the fundamental trouble is. Reformer after reformer thinks he has discovered the weak point and consequently has boldly announced a remedy. In the Inferno of Dante the spirit shades who dwell in the successive circles are separated according to their kinds. The nether world is partitioned off into halls and castles of sin and misery. Here are the irreligious, ignorant of their god; here the immoral, carnal sinners swayed by lust; near by, the souls of those whom anger overcame; and far beyond, divided by an awful chasm, are the evil counselors of states, traitors and falsifiers. We thus find the immoral and ignorant, the bad politicians, the selfish, are treated in sections and subjected to the scrutiny of their visitor, each in his own well defined, appropriate place. In the upper world there is no such simplicity. The irreligious, the evil counselors of state, and the self-seekers cross and recross, intermingle and jostle, until the warp and woof of society is in a sorry snarl and no man can disentangle the knot. The problem is greater than the genius of any one intellect, and can be solved only by the university of learning.

Classes in this country are not founded on birth or ancestral privilege, and yet we have classes. The lines of demarcation may not be as sharply and enduringly drawn as under the older forms of class differentiation, but the difference between the employer and the employee; the difference between

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the rich who live on an income and the poor who subsist on wages, or charity; the difference between Americans of English or Teutonic descent and the immigrants from southern Europe, who even among themselves inherit modes of life and traditions of thought widely separated from each other;—all these differences are real ones which cannot be smoothed over by chanting praises to free opportunity or by shallow talk of equality. There is free shifting from class to class, but the fact that the traveller may freely cross from the sand desert to the fertile prairie, does not destroy the existence of the desert. Economic class cleavages are as real in their way as those determined by birth or by government.

What is a class? Is it not a group of people marked by habits and customs of its own, characterized by a very definite and distinct standard, living and thinking a philosophy which has been crudely developed from its own narrow experience? The organization of industry as it exists in large sections of this country has separated the real owner and employer of capital long distances from contact with his workman; the rapid growth of the modern city, with its districts devoted to fashion and to slum, has put miles of space between the rich and the poor; the strange speech of immigrants, unknown to our geography, has made us helpless in our intercourse. No wonder that we are burdened with problems without number, so that it is well-

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nigh impossible to keep track of our subscriptions to societies which have been created for their individual treatment.

Nor can we expect to get rid of these class cleavages, unless we propose to destroy the forces which are producing them. As long as we permit immigration we must expect the Italian quarter, the Polish quarter, the Greek quarter, and the Syrian quarter. As long as industry is organized on the principle of contract between two persons, the one a buyer of labor and the other a seller of labor; and as long as capital and labor are massed with ponderous weight into great individual enterprises in order to secure maximum efficiency, we shall have a labor problem with classes of employers and classes of laborers. As long as some men are more richly endowed or better trained than others in the production of wealth or in bargaining with their fellow men, so long we shall have the rich and the poor. As long as we permit cities to grow, creating the need of new standards of conduct which many in their ignorance or degradation cannot reach, so long we shall have the problems of city life, crime, charity, and the saving of children.

If the existence of class cleavages is admitted, and if it be also admitted that these are likely to multiply under present tendencies, the need of the application of systematic study and learning to their analysis, character and treatment is at once apparent. As long as the relationships of men

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were individual, it was possible to rely upon the rough and stern experience of individual clashing with individual. There will be many failures in these adjustments, but there will also be many successes. If we substitute classes for individuals, we reduce the number of experiments and multiply the damage when a mistake is made. Manufacturers at the present time are struggling with the question of the closed shop, or the exclusion of non-union labor from employment alongside of union labor. The selfishness of the workman who declares that he will not work with a laborer not belonging to his organization is severely denounced. All this arraignment may be justified if it concerns an individual case, but most of us are forgetting that we are dealing with a class question. The problem will not be solved by the treatment of individual cases, but must be met by a consideration, not only of the principles of true unionism as a whole, but also of the still more fundamental question, the nature of the labor contract. Mr. Mitchell in his recent book on organized labor opens the first chapter with the depressing statement that the laborer of today does not expect to rise out of his class. The philosophy of his book is permeated through and through with the principle of class consciousness, and whatever may be our individual views in regard to the treatment of individual cases in industrial warfare, little headway will be made in the settlement of the general ques-

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tion until this attitude of class consciousness on the part of a great number of labor leaders is clearly recognized.

The wise administration of charity in a large city demands the widest range of knowledge. It is more than a question of individual relief; it involves the study of race characteristics; of the forces which move whole villages to emigrate and settle within our territory, and also of the capacities which these foreigners may possess of becoming successful bread-winners in this, their new home. The distance between cause and effect has been immensely lengthened within the past fifty years. The farmer in an inland town through which the railroad passes hears with amazement and indignation a train invading the quiet of his retreat on Sunday. He demands that travel be suspended, in his town at least. He little understands the conditions of freight and passenger traffic at the great termini, hundreds of miles apart, which control the operation of trains at intermediate points. His opposition proves stupid or unavailing. Only learning can meet these new conditions. There must be understanding of the groups before points of contact between them can be established.

Not only does class cleavage make our understanding so much more difficult; it also dulls the human sympathy which must enter into the settlement of all questions in which human relationships are involved. A high standard of personal conduct

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has never been developed unless social units are in sympathy with lofty precepts; there can not be a true democracy unless citizens are in sympathy with civic equality; there can be no settlement of humanitarian questions unless there be a united conviction based upon sympathetic feeling and trust in the reasonableness of the settlement. The university is a school of sympathy. Through knowledge we do not necessarily become tolerant of error, but rather inspired with the impulse to remove the causes of error.

It is encouraging to know that the university has begun to recognize its new responsibilities. The number of courses of instruction in applied economics is increasing, and in addition to these there is a beginning of academic teaching in practical sociology. For example, in Harvard University there is a course on the problems of poor-relief, the family, temperance, and various phases of the labor question in the light of ethical theory. At the University of Wisconsin there is a course on charity and correction, described as a study of the dependent class with special reference to the slum conditions in London, New York, Chicago, and Philadelphia; of the defective class and the institutional treatment of this class; of the delinquent class and the causes and prevention of crime, prison management and discipline. Further illustration of the influence of the university in social investigation is the establishment of university settlements,

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outposts of investigation and inquiry by trained students prepared not only to aid the district in which they are located, but also to bring back the true analysis of the social territory which has been surveyed.

Our legislatures and executive departments are turning to university-trained men and experts for advice and for the preparation of plans of economic and sociological inquiry.

These appreciations are encouraging, but when we consider that these problems are omnipresent and in one phase or another penetrate every section of our land, we must be at once convinced that the university of learning must press forward with zeal and vigor.

Our college, Mr. President, has played no mean share in the great university of learning. Sympathetic and tolerant to all arts and sciences, she has recognized the importance of political and social science. Although pushed back into but a corner of this great continent, this institution has given stimulating instruction, which has helped her students to wider outlooks, and fitted them to walk through the tangle of life, if not with complete wisdom, at least with caution and hope. For this, Mr. President, we wish to thank and honor you and our University.

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PHILOSOPHY AND AMERICAN NATIONAL LIFE

BY JOHN DEWEY, PH. D., 1879

It is today generally recognized that systems of philosophy however abstract in conception and technical in exposition, lie, after all, much nearer the heart of social, and of national, life than superficially appears. If one were to say that philosophy is just a language, one would doubtless give occasion for rejoicing to those who already believe that philosophy is "words, words, words"; that it is only an uncouth terminology invented and used for the mystification of common sense. Yet mathematics, too, is only a language. Much, most, depends upon what the language is of and about. And, speaking roundly, philosophy is a language in which the deepest social problems and aspirations of a given time and a given people are expressed in intellectual and impersonal symbols. It has been well said that philosophy is a reflective self-consciousness of what first exists spontaneously, effectively, in the feelings, deeds, ideas of a people.

Even were it not true (as I believe it to be true) that philosophical problems are in last analysis but

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definitions, objective statements, of problems which have arisen in a socially important way in the life of a people; it would still be true that to be "understood of men," to make its way, to receive confirmation or even the degree of attention necessary for doubt and discussion, a philosophy has to be conceived and stated in terms of conditions and factors that are moving generally in non-philosophic life. It is not a futile question to ask after the reciprocal influences of American national life and American philosophy.

It is reasonably sure, however, that the answer is not to be sought in some special philosophic -ism. We may discount the belief current in Europe that American philosophy is bound to be a system if not of Materialism, at least of Mechanicalism; a highly "positive," non-spiritual type of thought. We may dismiss the idea of an American author that our philosophy is sure to be Realism, because the Americans are so essentially a hard-headed people. Not in such wholesale and exclusive labels are we to look for what we are after, but rather in certain features which color the atmosphere, and dye the spirit of all our thinking. American philosophy must be born out of and must respond to the demands of democracy, as democracy strives to voice and to achieve itself on a vaster scale, and in a more thorough and final way than history has previously witnessed. And democracy is something at once too subtle and too complex and too aspiring to be

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caught in the meshes of a single philosophical school or sect.

It is, then, to the needs of democracy in America that we turn to find the fundamental problems of philosophy; and to its tendencies, its working forces, that we look for the points of view and the terms in which philosophy will envisage and solve these problems. The relation of the individual to the universal is one of the oldest, one of the most controverted, at some periods seemingly one of the most barren and merely metaphysical, of all problems. But the question gets a new force and a new meaning with us. It is born again. It is the question of the possibility and the validity of the way of life to which we have committed ourselves. To the individual we have appealed; to the court of the individual we must go. Is the individual capable of bearing this strain? What is there in his make-up that justifies such dependence? Is the attempt inherently foredoomed to failure because of the feebleness and corruptness of the instrumentality and the instability of the end we have set up? Such questions are, indeed, to the forefront of all thinking since the origin of Protestantism and of political and industrial liberty. But in a country which is externally detached, which has physically severed the ties and traditions that bind it to systems of action and belief which give the individual a subordinate and incidental, or else a merely transcendental and, as it were, Pickwickian, place

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in the scheme of things, such questions take on at once a more vital and a changed significance.

It is no longer primarily a question of the logical individual, but of the concrete individuality; not of Socrates as just a stock example or sample about which discussion may turn, but of a living John Smith, his wife and his children and his neighbors. If our civilization is to be justified we must reach a conception of the individual which shows, in general and in detail, the inherently significant and worthful place which the psychical, which the doubting, hoping, striving, experimenting individual occupies in the constitution of reality. We must know why and how it is that it is neither the way nor the end of the individual fitfully and imperfectly to reproduce some universe of reality already externally constituted and externally complete in itself, and set as a model for him to copy and conform to. We must know it is his method and his aim to add to, to complete and to perfect, even in his faiths and strivings and errors, a reality which he is needed to fulfill.

If our civilization is to be directed, we must have such a concrete and working knowledge of the individual as will enable us to furnish on the basis of the individual himself substitutes for those modes of nurture, of restraint and of control which in the past have been supplied from authorizations supposedly fixed outside of and beyond individuality. It is no accident that American philosophy is even

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in its present incipient and inchoate style permeated with psychological data and considerations. This, I take it, is not accounted for by saying that the American mind is interested more in positive observation than in metaphysical speculation, in phenomena rather than in ultimate explanations. It means that in some very true sense the individual with which psychology deals now is an ultimate; and that henceforth the metaphysical question of the nature and significance of the individual is bound up with the scientific problem of his actual structure and behavior. Because the concrete individuality is a body as well as a soul, because through his body he is in multiple and complicated relations of stimulation and response to a natural and social environment, such psychology, moreover, must include the physiological and the experimental methods along with the more directly introspective. This again is not materialism nor display of talent of mechanical ingenuity. It is a sincere, even while subconscious, recognition of the fundamental ethical importance attaching to the actual play of individuality in the conditions of our life.

So we might go through, one by one, the historic problems of philosophy with a view to indicating that American philosophy does not cut loose from the past to begin a provincial career on its own account; nor yet settles the historic problems offhand in the terms of some one philosophical school; but that it has inevitably to reconceive and to

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rebeget them in the light of the demands and the ideals contained in our own national life-spirit. One might suggest, for example, that the question of the relation of mind and matter is revised when it is seen as the abstract form of the problem of the relation of the so-called material, that is, industrial and economic life, to the intellectual and ideal life of a democracy, and particularly to the ethical demands of democracy for a just distribution of economic opportunity and economic reward. One might even show how the entire dualism of mind and matter haunting the footsteps of historic philosophy is, at bottom, a reflex of a separation of want, of appetite, from reason, from the ideal, which in turn was the expression of non-democratic societies in which the "higher" and spiritual life of the few was built upon and conditioned by the "lower" and economic life of the many.

But since any detailed treatment of philosophic questions is not here in place, I conclude with a few words upon the subject of method. An absence of dogmatism, of rigidly fixed doctrines, a certain fluidity and socially experimental quality must characterize American thought. Philosophy may be regarded as primarily either system or method. As system, it develops, justifies and delivers a certain definite body of doctrine. It is taken to discover, or at least to guarantee, a more or less closed set of truths which are its peculiar and exclusively appropriate object. Its worth is measured by the finality

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and completeness of this independent and exclusive body of doctrines. Mediæval philosophy is a typical example of what I mean, but the idea did not pass away with the waning of scholasticism. It animates as an ideal most philosophic thought of later times. Or, if questioned, it is questioned only in the interests of scepticism. But there is also struggling for articulation a conception of philosophy as primarily *method*:—system only in the sense of an arrangement of problems and ideas which will facilitate further inquiry, and the criticism and constructive interpretation of a variety of life-problems. This point of view is not sceptical. It is not undogmatic in the sense of mere looseness of definition and avoidance of classification, nor yet in the sense of a careless eclecticism. But it aims at a philosophy which shall be instrumental rather than final, and instrumental not to establishing and warranting any particular set of truths, but instrumental in furnishing points of view and working ideas which may clarify and illuminate the actual and concrete course of life.

Such a conception of the aim and worth of philosophy is alone, I take it, appropriate to the inherent logic of our America. Philosophers are not to be a separate and monopolistic priesthood set apart to guard, and, under certain conditions, to reveal, an isolated treasury of truths. It is theirs to organize—such organization involving, of course, criticism, rejection, transformation—the highest and wisest ideas

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of humanity, past and present, in such fashion that they may become most effective in the interpretation of certain recurrent and fundamental problems, which humanity, collectively and individually, has to face. For this reason philosophers must be teachers as well as inquirers. The association of these two functions is organic, not accidental. Hence the connection of philosophy with the work and function of the University is natural and inevitable. The University is the fit abode of philosophy. It is in the University that philosophy finds the organ, the working agency, through which it may realize its social and national aim.

I recognize that this treatment of the relation of philosophy to University teaching and to national life has conveyed only vague, although unfortunately not glittering, generalities. Generalities, indeed, are all the occasion permits or requires. But vagueness, in the present formative condition of national life and of philosophy, inheres in the very situation. It were all too easy to gain a seeming definiteness and finality by paying the price of a certain falsity and unreality. It is, however, unsuitable to the occasion and to the filial gratitude due my *Alma Mater* to conclude otherwise than with a recognition of the profound and vital consciousness evinced by the University of Vermont from the day of its foundation, of the import of philosophy,—directly for its own students and through them for the nation.

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THE NATURE OF A LIBERAL EDUCATION

BY JAMES R. WHEELER, PH. D., 1880

When I was honored a few weeks ago with an invitation to take part in this conference, I must confess that I was a little puzzled to know how I was to treat in a few minutes' time any important topic under the heads of *education* and *scholarship*, from either of which general themes I was asked to select a subject. I felt—and still feel—myself somewhat in the position of a friend of mine, a Shakespearean scholar, who was asked to give a five-minute talk on Hamlet. However, the request of our *Alma Mater* at this season is in the nature of a command which may not be disobeyed, and I shall therefore try to say a few words on the subject of a Liberal Education—its nature and purpose. I dare say my remarks will seem trite enough to many of you, but amid the great specialization of modern life it is not always easy to keep hold on simple educational truths which are fundamental, and so it becomes worth while now and then to restate such truths. Perhaps, too, this topic may not appear to be very closely related to the general subject of our conference, "The influence of the

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University in the world," but it *is* closely related to the conception of education which defines the functions and limits of a University, and it is a vital element in the present active discussion of the problems of university education.

As yet we are only beginning to realize the nature of true University work and to perceive how totally inadequate the old popular American idea of a University really is—a college with a collection of professional schools about it, medical, legal, technical, etc., with graded courses of instruction which are adapted to definite and fixed careers in the social structure. A larger and less limited idea of the University began to find realization among us a little over a quarter of a century ago, and now in various parts of our broad land we may witness the gradual growth of a truer University ideal, which is revealing itself with all the slow and safe conservatism that characterizes healthy changes in education and politics. Coinciding with this development in higher education, and no doubt in part causing it, we have been watching for a still longer time the gradual metamorphosis of the old American college, the institution which has for so many years been the expression of the popular ideal of liberal education. Many have lamented these changes, which now and then have appeared to involve some loss and which have certainly for a time confused the general conception of liberal training, so that today one sometimes hears criti-

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cisms of collegiate work which look as if some reaction against the new-found freedom in the choice of studies was likely to set in. But the old order passed away naturally and inevitably under the pressure of the many new subjects which overloaded the college curriculum, and whatever system or systems shall eventually issue from the present somewhat confused state of affairs, it seems highly improbable that anything like the former scheme could or should be revived.

The feature in the situation produced by these educational changes which may rightly cause anxiety is not so much the loss of this or that study from a given course which a student pursues, as the loss of a popular belief that there is such a thing as a liberal education. This seems to me much more important than the question of the duration of collegiate training, which may well be different for different persons. How much obscured this belief may become is seen in one way by the number of different degrees which are often given for what is thought to be collegiate or liberal training. When we have A. B.'s and Ph. B.'s and B. L.'s, and heaven knows what, in one place and another (not indeed everywhere), is it at all wonderful that the essential difference between collegiate training and that of technical schools, which are properly professional, should be overlooked by many? Why not add a few more degrees and consider that the engineer, the chemist and the student of agriculture has also

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had what is called a liberal education? I am far from wishing to make any comparison of the merits of one form of training with those of another. Such comparisons are about as foolish and futile as those between the merits of the sexes. All forms of educational training are of course valuable, but they are valuable for different purposes in our complex social structure, and our recent educational development has greatly tended to confuse the conception of what is liberal and what professional, a distinction often very difficult and in some cases impossible to draw, as we approach details.

But when we come to consider the effect produced on mind and character by different forms of education great caution is necessary, since the formal part of an individual's training is often the lesser part of the whole process. I am reminded of a witty remark once made to me by an eminent gentleman in a leading university where the question of requiring Greek was under discussion. He said, "I used to believe in this requirement, but when I heard all the members of the Greek department argue for it, I perceived that no one of them possessed the qualities which all said came from a study of Greek, and so I have come to doubt the soundness of my former belief." Probably this was a somewhat unfair statement of the case, but the anecdote suggests the undoubted truth that most of us tend to exaggerate the general intellectual and moral effect of studies through which

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we ourselves are conscious of having attained growth and inspiration. And if this be true with reference to the effect of particular studies, it is of course true in the case of systems of education, since life itself must after all remain the great educator; and so the experience of men who, like Odysseus of old, have seen the cities of men and have known man's mind may frequently supply the lack of early liberal training. Studies, as Bacon says, "teach not their own use; but that is a wisdom without them, and above them, won by observation." Yet, while we admit the fact that no system of education makes the man more than in part, we need not minimize the importance of the role to be assigned to early liberal study in the formation of mental and moral traits, or take a pessimistic view of the future of the American College as the home of liberal study, if only it shall continue to uphold the idea of such study with definiteness, wisely adapting this idea to meet the real and essential needs of the hour. What then is this idea, and how amid the sharp competition of the different fields of study which lie before the student are we to apprehend its essential quality?

When a student undertakes to fit himself to be a practicing physician, or a lawyer, or an engineer, to train himself in fact for any definite career, or when as a worker at the University he undertakes some special line of research, he of course aims at

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something which is perfectly definite and obvious. The idea and purpose which underlie his efforts are easily apprehended by anyone. But when he seeks what we call a liberal education, many honestly think that time is wasted (and for some minds it probably is); but in general such an opinion simply betrays a lack of imagination on the part of him who holds it. It shows him to be in the largest and truest sense unpractical, since it leaves out of account any well directed attempt to produce what that intensely practical man Aristotle would have called a ἕξις or "habit" of mind, a way of looking at things, and reverses the scriptural truth that the things which are seen are temporal and the things which are unseen are eternal. Liberal training then is in its essence ethical. It may deal with fact, to be sure, yet not with mere fact, but with fact as interpreted into man's mental experience. Its object is that the soul may get "soberness and righteousness and wisdom," to use Plato's words; that like the great poet, a man shall come to "see life steadily and see it whole." The very young man cannot of course attain to such an ideal, because his ἕξις or "habit" becomes confirmed only through life's experience, but this "habit" should be formed by the true collegiate training. Its ethics are not in the "whirlwind and the fire" of *noisy* strenuousness, nor does the foot-ball field furnish its ideal. It

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"does not come with houses or with gold,
With place, with honour, and a flattering crew;
'Tis not in the world's market bought and sold—
But the smooth-slipping weeks
Drop by, and leave the seeker still untired."

The man of liberal training will of course in the world's work eventually devote himself to some special line of activity, but into everything he should carry that spirit of large toleration which comes from the power to see and to appreciate the ideal even when its manifestation is in a department of knowledge with which he may have little or no familiarity.

But of course the practical difficulty comes when we seek to produce this desirable "habit" of mind through the study of definite subjects. At this point the pressure from all sides is felt, and we realize fully how much the last two or three generations have done to widen the field of knowledge and how little progress has been made in determining whether or not different subjects are of greater or less importance in their bearing upon liberal training. We should therefore try to avoid losing our bearings amid the winds which blow from every quarter, and give heed to a few simple and general truths. If a liberal education is essentially ethical in character; if, that is, its object is to produce a certain quality or tendency of mind which is calculated to affect a man's attitude toward life and toward his fellow man; then we shall find much

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truth, though certainly not the whole truth, in Pope's well worn line which says that "the proper study of mankind is man," and we shall feel the need first of all of those studies which tend to enable a man, as Matthew Arnold once put it, to relate the pieces of knowledge which he collects "to the sense in him for conduct, to the sense in him for beauty." Such studies are unquestionably literature and the fine arts, philosophy and pure mathematics, history and politics, including economic and social science. All these subjects have to do with our complex human organism, and all, if taught humanely, should tend to produce the liberal "habit" of mind.

Let me turn aside at this point for a moment to express the opinion that the "commercial education" at present so much talked of should not be conceived of as separate from such liberal training as this. Surely at this time, if ever, when the vast social problems brought to light by great commercial enterprises oppress the minds and consciences of thoughtful men, we need to emphasize the splendid ideals which commerce rightly conceived may realize. What more liberalizing than the knowledge which a large and generous conception of trade may bring into play? In what field of activity does the world more greatly need that the leaders should be men whose conception of their duty shall be influenced by a knowledge of the nature and history of man?

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But I should be a poor apostle of the free spirit of Hellenism, if I were to maintain that solely amid such studies as direct the thought back upon the nature and doings of man is to be found the atmosphere of liberal learning. Plato in former times found it necessary to enlarge his scheme of so-called "musical" education, through which the "philosophic" soul was to be nurtured, by the addition of the virile element to be found in "gymnastic;" and so we of today, who live in an age so noteworthy for the advance of natural science, recognizing in like manner the different atmosphere which pervades the study of nature, cannot afford to neglect what has been called the "ethical value of fact," or put aside from our ideal of liberal culture those virtues which the student of physical science should acquire from his work,—patience, a realization of human limitation, and a respect for objective truth, or fact.

But the spirit of such study of fact should not be that of fact alone, but, as has already been said, of fact as interpreted into man's mental experience, and thus in a liberal training properly understood there can rightly be no opposition between the studies which concern man and those which concern nature.

When we read the scheme of education which Milton proposed, we stand aghast at the amount he deemed it possible for the pupil to accomplish. Today the problem has of course become vastly

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more complex yet, and the proper selection from the subjects which should promote the liberal "habit" of mind, and their adaptation to the needs of the individual student is the most vitally important question which can confront the faculty of a college. Nor in determining the quantity of work possible should we forget that its quality is no less important. The moral effect of work carelessly done must enter into consideration, and the recently published report of the "Committee on improving instruction in Harvard College" will furnish much food for reflection to him who will read it carefully.

But this is not the place for the discussion of details, and the solution of the vexed problem must in any case come through a gradual evolution. Let us, however, hold fast to a belief in the reality of liberal education, recognizing that it is its external form rather than its essential nature which may undergo change, and that the problems which it suggests are among those great human questions which, as has been finely said, are to be answered not too much in the spirit of the age, but rather in the spirit of the ages.

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GREEK PAPYRI RECENTLY DISCOVERED IN EGYPT

BY KIRBY F. SMITH, PH. D., 1884

The transmission of our Classical texts is a story more full of strange accidents and hair-breadth escapes than the latest novel of adventure. For five hundred years the priceless verses of Catullus appear to have hung on the fate of a single exemplar. There seems to have been but one copy of Tibullus in the time of Charlemagne and only one copy of Lucretius in the ninth century. Some of the best surviving work of Tacitus, all that we have of Fronto, of Cicero's Republic, of Aeschylus, comes to us, in each case, through a single manuscript. How many, on the other hand, were lost during that desperate voyage through the Middle Ages to the safe harbor of the Printing Press! Practically all of the elder Greek lyric has disappeared, all of the Greek comedy of manners, over two hundred plays of the three great tragic poets, most of the Alexandrian romantic poetry, all of the native Roman drama. Here is already a large library. It is, however, merely a small

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portion of that which, in many cases, had fallen from the nerveless grasp of Antiquity long before the Middle Ages had begun. It is more than likely that, so far as the destruction of Classics is concerned, we have little reason for reviling the memory of Pope Gregory and Caliph Omar.

The great libraries of Europe still justify a narrow margin of hope. But the gleanings here are scanty and usually of no great importance. Then came the discovery of Pompeii and Herculaneum, that wonderful palimpsest of antique everyday life written over by the hand of Vesuvius. But to judge by surviving remains, the Pompeians were interested in no books except account-books. In Herculaneum one library was discovered, but it turned out to be the collection of some enthusiastic bibliophile, who was interested in nothing but the philosophy of Epicurus. The incomparable Menander was still doomed to communicate with the modern world only through his Roman interpreters. The noble verses of Ennius, the scathing wit of Lucilius, the Story Book of Miletus, the melodies of Sappho, of Alcaeus, of Anacreon, of Simonides, were still far away across the long silence. There was no hope then as there has been of late that Herculaneum might yet be completely excavated. The most sanguine, therefore, felt that the possibilities of further discovery were now practically exhausted.

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The papyrus of Hyperides was brought to Europe and published as far back as 1850, but, although the event aroused some interest, only a few appear to have appreciated the real significance of it. Even twenty years ago, when I parted with the Alma Mater whose first Secular Games we are now celebrating, few could have suspected that Egypt was so well able to demonstrate to the Classics themselves their own proverb of "Always something strange from Africa;" certainly no one then believed that in a short time we should behold an era of discovery in that wonderful country which can only be compared with the golden days of Boccaccio and Poggio Bracciolini. Even now, not every one is aware of the fact that for fifteen years ancient papyri have been pouring into Europe with such rapidity that decipherment and publication can not keep pace with the supply of material. Many are preserved in Egypt itself, but most of them are taken to the great museums of London, Paris, Berlin, Leyden, etc., in short, to those institutions which have lent substantial aid to their discovery and preservation.

These papyri deal with every conceivable subject, from an ode of Sappho or a fragment of Menander to a butcher's bill, a pedlar's license, or a ticket on a Nile boat. Their value to students in any and all lines of thought is, of course, beyond calculation. Not only history, politics and literature, in the broader sense, but religion, popular beliefs and

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superstitions, finance, morals, education, the arts and sciences, the trades and professions, private life in its most minute and intimate details, everything, in fact, which the ordinary man did or thought from day to day, is recorded here.

The Græco-Roman occupation of Egypt, to which these papyri belong, extended from the death of Alexander the Great to the Saracenic conquest—about a thousand years, in round numbers. The Roman rule began with the death of Cleopatra after the battle of Actium, and the province passed over to the Eastern Empire at the beginning of the fifth century. The Ptolemaic period was the most brilliant and, until these recent discoveries, the least known. It was during this age that the Greek language and literature were so thoroughly superimposed upon the country that the fiercest vicissitudes were scarcely able to dislodge them. The fact says much for the essential vitality of Hellenism. It also says not a little for the administrative ability of the Macedonian Pharaohs, especially of the first Ptolemy, that adventurous soldier of fortune who was one of Alexander's generals and who, upon the conqueror's death, received Egypt as his portion. Alexandria, the city built by Alexander himself at the mouth of the Nile, soon became the commercial centre and the clearing-house of nations, which it has remained ever since. Egypt was naturally a rich country and the Greeks flocked to it by thousands. Ptolemy gave them

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every encouragement, his policy being to Hellenize the country as rapidly and as thoroughly as was consistent with peace.

Nor were the commercial and political sides of life his only care. With a temperament and tastes which remind one of Sulla's, his encouragement of art, science and literature was liberal and wise. The great Alexandrian Library, the most famous collection of books the world has ever known and for ages a centre of student-life, was directly due to him. His brilliant court owed its splendor in no small degree to the scholars and literary men whom his policy as well as his personality gathered about him. Not without reason was this period of Greek life and thought known as the Alexandrian Age. The literary Greek went to Alexandria as naturally as professors go to a university town, artists to Paris, trust magnates to New York.

Egypt, therefore, in the Græco-Roman period, was not a remote and unimportant district in which only some faint echoes of the Græco-Roman life and literature were heard; on the contrary, for more than five hundred years, it was a centre of wealth, learning and refinement, scarcely second to Rome herself. Hence the importance of discovery here and the bright vista of possibilities for explorers yet to come.

But where, one naturally inquires, are all these papyri found, and why are they found? How have they managed to survive? How is it that we

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actually have before our eyes today the handwriting of men who could have attended the lectures of Aristotle, or heard a first performance of Menander? There are two main reasons. The first is the burial-customs of the Egyptians, the second is the climate of the country working in conjunction with the habits of the Nile.

The mummy was frequently supplied with a roll of papyrus containing prayers and other necessary directions for finding his way through that complicated and perilous abode, the Egyptian underworld. This prototype of the useful Baedeker, the Book of the Dead, was frequently accompanied by the person's favorite author, his prize essay at school or something of that sort. Practically all we now possess of the Egyptian language and literature, outside of inscriptions, has come to us from this source alone. It was not long before the Greek settlers in Egypt adopted these customs. Hence some few Greek manuscripts, for example, the text of Hyperides to which I have just referred, have reached us in this way. Three hundred years ago, even one hundred years ago, it is possible that hundreds of them might have been recovered from this source.

Another source of supply which now and then proves valuable is the wads of papyrus occasionally tucked into the mummy case to keep the occupant from rolling about. Still another source was dis-

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covered in the early nineties, I believe, by Kenyon, who observed that in many instances, through lack of wood, mummy cases had been made by glueing together sheets of papyrus in successive layers. Many of these sheets, when separated, prove to have writing upon them.

But in the last ten years another source has been discovered and is being explored as rapidly as scanty means will allow. This is literally the earth itself, more especially the sites of deserted towns. Here is where the weather and the Nile played a most important part. Since the dawn of history Egypt has been an absolutely rainless country. The area of land cultivated has always been the area covered by the annual flood of the Nile and no more. Papyrus is more durable than our modern paper. Nevertheless, any piece of papyrus exposed to the action of the stream would soon be destroyed, as a matter of course. But on the other hand, any papyrus dropped in the sand beyond high-water mark is as safe from century to century, so far as moisture is concerned, as though it had been deposited in the British Museum. Now every inundation of the Nile leaves behind it an alluvial deposit which slightly raises the banks. As the high-water mark does not rise in proportion, the result is that the outer edge of cultivation must draw nearer the river from year to year. The ancient Egyptians undertook to counterbalance this process by a vast system of dykes, dams, and

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great reservoirs, notably that Lake Moeris on the site of the modern Fayoum which Herodotus saw and admired in the fifth century B. C. But some of these very papyri lately discovered show that less than two centuries later, when Ptolemy ascended the throne of the Pharaohs, the whole system was out of repair. He began improvements at once and the great work was continued by his immediate successors. As long as the country was prosperous the contraction of arable land was offset by irrigation. But by the beginning of the third century the decline of the Roman Empire, which set in with such startling rapidity after the death of Antoninus Pius, was felt in Egypt as elsewhere. The consequence was that, from that period, the inhabitants of towns farthest from the river found it necessary from time to time to leave their homes and move down inside of the high-water mark. Indeed, some Ptolemaic towns unusually high up were deserted at a much earlier date. This process went on all over Egypt, but to the classical student the Fayoum is one of the most interesting and profitable areas of exploration, because it was here that so many Greek towns were founded by the earlier Ptolemies.

It is in the ancient rubbish-heaps of such deserted towns that the valuable discoveries of this class have been made. So far, one of the most fruitful has been the old town of Oxyrhynchus lately excavated by Grenfell and Hunt.

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Fragments of a literary nature are found now and then, but most of the discoveries, as one might expect, have been public or private papers of all sorts, either lost or thrown out as worthless by their departing owners sixteen or seventeen centuries ago, buried immediately by the sand, and remaining there undisturbed and practically intact until now. In Oxyrhynchus, for example, the old government offices appear to have been cleaned out before leaving.

The date of these papyri is usually somewhere between three hundred years before and five hundred years after the birth of Christ. Survivors from an earlier period are excessively rare. The majority belongs to the two centuries between the accession of Augustus and the death of Antoninus Pius.

As might be expected, the most of the Classical texts discovered are duplicates of those which we already possess. Indeed so much of the Homeric poems has been brought to light in this way that we now have, practically, a complete text before us derived from this source alone.

The special student of textual criticism derives much benefit from these discoveries. He finds, for instance, that our traditional texts are usually descended from the best critical editions and that, as such, they are better as a rule than the ordinary current editions of the first century. From this fact he learns the valuable lessons: first, that the

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much-abused mediaeval scribe was a better man than he had supposed; second, that in the matter of manuscripts age, per se, is no criterion of excellence. He also learns that the principle of following one manuscript exclusively is indefensible. Finally, he discovers that purely conjectural criticism, except as an amusement to the editor, is of no earthly value.

The most of us, however, are more interested in the discovery of authors who had long since been given up for lost. The discovery of Hyperides in 1850 is an old story. The next important discovery, the one in fact which first aroused the world to the possibilities of Egypt, was made by Kenyon and published in 1891. This was the Mimiambi of Herondas, an author of the third century B. C. who enjoyed a long and deserved popularity. In fact, he was translated into Latin by the Roman knight Gn. Mattius about the time of Sulla. Herondas was read by Pliny in the time of Trajan. He was also imitated in the same period by one Vergilius Romanus, 'a person of quality.' But the fragments of Herondas were so inconsiderable that, except for the title, we were hardly in a position to define even the character of his work. The manuscript discovered by Kenyon and now in the British Museum contained seven complete poems and large fragments of two more. These pieces—the title is, itself, significant—are little scenes from ordinary life presented in dramatic form and couched in the

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limping iambic verse of Hipponax. At times one is strongly reminded of certain poems of Theocritus, especially the 'Syracusan Women' (15). But the homeliness of the idyll is something quite different from the homeliness of the Mimiambi. Herondas is the Teniers of Alexandrian life. There is no parallel for him in the surviving literature of antiquity.

A few lines from the second poem may be quoted as a fair illustration of his style. Buttarus, the keeper of a low 'dive,' presents his case to the jury. He has sued one Thales for assault and battery, the same being further aggravated by a wanton destruction of property and, above all, by a neglect to pay the regular fee. "As for you, Thales," he says in the midst of a most characteristic speech, but one which would not bear repetition here, " as for you, you don't know what an orderly community is, nor how an orderly community is governed. Today you live in Bricinderi; yesterday it was Abderi; tomorrow you will take the boat for Phaselis—if somebody gives you the fare. However, gentlemen of the jury, I don't want to bore you with a long-winded speech. I have had more trouble with this man Thales than a mouse in a pot of pitch. I was mauled up by his fists and the door of my house was broken down and the lintel set on fire—and, gentlemen, my rent is over thirty per cent. of the whole value of the place, etc., etc."

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In the same year with Herondas came Aristotle's Πολιτεία Ἀθηναίων, that is to say, the constitutional history of Athens by the greatest antique authority on this subject. The text is incomplete, but quite enough has survived to necessitate a thorough-going revision of all modern authorities concerned with the history of the period.

The next great discovery was published in November, 1897. This was twenty odes, more or less complete, of Bacchylides, one of the great lyric poets of Greece, the nephew of Simonides and, as tradition has it, the rival of Pindar himself.

Finally, in the spring of 1903, Prof. von Wilamowitz-Moellendorf of the University of Berlin published the Persians of Timotheus. The text, with a provisional translation, appeared in the Independent for April 9 (p. 827 f.) of the same year. The manuscript was discovered at Abusir, an Egyptian town inhabited by Greeks before the Ptolemaic age. Only the second half of the original roll was found. This was buried with its deceased owner and intended to while away the tedium of his journey to Hades. The first half appears to have been kept by the surviving heir and is, therefore, lost to us. The first column has suffered severely from time and exposure. The remainder, however—about 250 lines—is so well preserved and likewise so carefully written, that much of it can be read even by a tyro in the science of palæography. At the same time it is also the oldest Greek manu-

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script yet discovered. At all events, Wilamowitz does not hesitate to place the date of it between 350 and 330 B. C., in other words, not over ten or fifteen years after the death of Timotheus himself. If this is correct, here is actually a manuscript which comes down to us through more than twenty-two centuries from the days of Demosthenes. The great names of the Periclean Age had hardly ceased to be a living memory; Plato had just passed away; the voice of the world's greatest orator might still be heard; the career of Alexander the Great had not yet begun.

Timotheus himself was more famous as a musician than as a poet. For many reasons, however, the Persians has a unique interest. It belongs to a century of great classics, but one of which practically none of the poetry had survived. It is also a nomos, a type of composition long popular with the Greeks, but not a single example of it had been preserved. Speaking in a general way, the most suggestive modern parallel to the nomos, at least as we find it in Timotheus, is the oratorio. The rout of the Persians at Salamis, a theme of epic or the drama, was the poet's subject. The story, however, is related in lyrical verse and the elevation of lyric is preserved, or at any rate the attempt is made to preserve it. As Prof. Gildersleeve says, "The Persians of Timotheus is not high poetry, but it is at all events high-strung poetry and the chords of our responsive lyre must be screwed up."

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Curious is the conspicuous absence of any reference to Athens. Hamlet, so to speak, is left out of the play. The omission suggests local jealousy. Timotheus was a native of Miletus. It also suggests that the Persians was composed soon after the Peloponnesian War, when Athens was utterly crushed and Sparta supreme.

As we look back over this brief space of a dozen years, we observe that, among other things, they have given us back no less than two important types of antique literary art, hitherto not represented in our classical tradition. Surely this alone is a remarkable record. Even in this rushing workaday world it has brought home to us the thrill of hope and enthusiasm which inspired those scholars of the Renaissance five hundred years ago.

But the four great discoveries I have mentioned are by no means all. Here, for instance, are at least three large fragments of Menander, that great poet of the New Comedy whose recovery has been a vision of unfulfilled desire since the days of the Medici. We also have some four or five odes of Sappho in a fair state of preservation, another fragment of Alkman, a poem of uncertain authorship but called the model of Horace's ninth epode, a goodly fragment of the lost Antiope of Euripides, another of the Melanippe, also a chorus of the Orestes with the musical notes, a small fragment of the famous Hekale of Callimachus, within a

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short time a large fragment of lyric which is clearly the work of Pindar, etc., etc.

Fragments of the late Alexandrian writers, the contemporary literature of that time, are, naturally, most abundant. Here are epigrams, forgotten epics, histories and farces, commentaries on the classics, treatises on metre, music, grammar, medicine, mathematics, astrology and whatnot. Prose fiction is also well represented. Indeed, in the 3rd volume of the Oxyrhynchus papyri I find a long fragment of a late romantic comedy which the editors believe was founded upon a novel. Surely there is nothing new under the sun.

I might easily devote an entire article to those fragments of writing between the second and fourth centuries which owe their inspiration directly or indirectly to the life and teachings of our Saviour. It was many generations, however, before the ancient beliefs were seriously affected by Christianity. At all events, characteristic of these Egyptian discoveries is the number of books of magic which have come to light, those

> libri carminum valentium
> Refixa caelo devocare sidera,

which Horace mentions and which Lucian ridiculed two centuries later in his Liars. Indeed we have already learned so much from these curious documents of popular belief that we may soon be able to perform for ourselves the Thessalian specialty of

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drawing down the moon, the most famous love-charm of all antiquity.

From some points of view, however, the most interesting portion of these discoveries can hardly be reckoned as literary at all. Among them an important class are the *devotiones* or formal and magic curses. A special variety was the temple *devotio*. This was a written memorandum to the god appealing for justice or revenge. It was hung up at the temple where it might meet the eyes of all, especially the eyes of the one against whom it was directed, and it was not removed until the matter had been attended to. The most famous example is the Curse of Artemisia, which is as early perhaps as the fourth century B. C. The woman's name as well as her dialect show that she was from Halicarnassus. It is clear that Artemisia had loved not wisely but too well some person who, after she had borne him children, deserted her under aggravated circumstances. Her only recourse was to construct a curse and hang it up in the Serapeum. Her syntax is shaky enough, but her tragic sincerity goes straight to one's heart and is worthy of Euripides. It was the only way she had of communicating with her betrayer, and she distinctly states that if he will return to his allegiance all shall be forgiven and forgotten. It will thus be seen that this type of *devotio* really serves the double purpose of a curse and a personal in the morning paper.

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We also find that the ordinary person generally consulted the oracle in writing. Here, for example, is one found in the central chamber of the temple at Bacchius? It was written—probably by a woman—in very bad but very sincere Greek: "To Sokanobkoneus the great god. Tell me, shall I stay in Bacchias? Shall I meet him? Tell me this."

Nothing, however, is so often found as legal or public documents. One of the most important types are the so-called ὑπομνηματισμοί, or official reports. For example, we have the long and interesting account of an embassy of Alexandrian Jews and Anti-Semites to the Emperor Claudius (41-54 A. D.). Still more detailed is another which describes an embassy to M. Aurelius regarding the death sentence of one Appianus. This report was evidently based on the shorthand notes of some one who was present. Documents like this, besides being interesting in themselves, have a unique value for a historian of Roman life under the imperial regime. Incidentally, they betray the fact that if a Roman emperor attended to business his position was no sinecure. It was an old joke on Claudius that he used to stay in Rome all summer long and hold court. Trajan, too, was undoubtedly the busiest man of his time.

Every conceivable thing turns up in this vast farrago of public and private papers. Here are bills of sale, promissory notes, bank cheques, deeds, contracts, tax-lists by the score, long-winded state-

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ments about the crops and payment in kind, notably grain and beer, all sorts of petitions to officials asking for favors, airing grievances, etc., etc., licenses, releases from military service, marriage contracts, divorce proceedings, coroners' reports, wills, inventories, search-warrants, bills, receipted and unreceipted, and a thousand other things. Here, for instance, is a doctor's prescription from the second century. It was for ear-ache. "Dilute some gum with balsam of lilies and add honey and rose-extract. Twist some wool with the oil in it round a probe, warm, and drop in."

The regular form of dinner-invitation may be illustrated by the following example from the third century. The recipient is not named. "Isidorus invites you to dine with him on the occasion of his daughter's wedding at the house of Titus the centurion at nine o'clock (i. e. 3 p. m.)."

But to me at least, one of the most interesting classes in this enormous waste-basket which Time has made so precious to us is that which contains the purely private correspondence, those autograph *epistolae obscurorum virorum* penned in the first centuries of our era. It is interesting to examine the autographs of a Columbus, a Washington, a Napoleon, but it is also interesting to gaze upon the signature of an ordinary man like Lucius Bellenus Gemellus, when we realize that it was written in the days of Pliny and Tacitus. Moreover, in the fourteen letters found in his house at Theadelphia this

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testy, thrifty, warm-hearted old Roman soldier has told us more about himself and his family than others have accomplished for themselves in whole volumes of correspondence—intended for publication.

Again, a small boy writes to his father and reminds him to be sure to bring home a present from Alexandria. A charming little bit of misspelled childish Greek, which shows clearly enough that the writer probably protruded his tongue while laboriously constructing each separate letter. Of course, the fond father brought it home with him—because we found it at home—and, I am sure, a present was forthcoming. Again, a mother writes to her son telling him how pleased she is to hear that he is getting on so well with his studies. I trust she was correctly informed. Again, a young man who has gone down to Alexandria writes home that he is worn out with looking for a place and is anxious to know how "our bald-headed friend is getting on." Irene, whoever she was she did not have the pen of a ready writer, finally sent her composition in the following form: "Irene to Tannophris and Philo, good cheer. I was much grieved and shed as many tears over Eumoenus as I shed for Didymus, and I did everything that was fitting and so did all my friends. However, there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves. Good-bye. March 1st." Which shows that letters of con-

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dolence were just as hard to write in the second as in the twentieth century.

A fourth-century prototype of many a modern epistle which is not infrequently written with an indelible pencil is Artemis' communication to the soldier Theodorus, her 'husband in God'. It is written in most barbarous Greek. "Above all I pray the Lord God that we may get you back safe and sound. I sent you a letter and a cap through your fellow-soldier Apion. I do hope you're keeping well. The children send love and Allous has a bone to pick with you, because as often as you have written and sent love to everybody she is the only one you haven't sent love to. Ara sends love."

Surely destiny plays many strange pranks. Ara's message of love, Gemellus's order for his granddaughter's birthday dinner, the health of "our bald-headed friend" have weathered all the storms of fifty generations. Meanwhile, where are the elegies of Gallus, the Andromeda of Euripides, the poems of Calvus, the Flower of Agathon?

But I must close this brief allusion to that which impresses me as, perhaps, the most remarkable era of discovery in the history of classical scholarship. Nowhere has the investigator been more richly rewarded than in Egypt. Grenfell and Hunt, for example, have published no less than four large volumes entirely devoted to the papyri discoveries in the one little town of Oxyrhynchus. [Since this

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sentence was written excavations have been renewed and the discovery of many more important papyri has just been announced (February, 1905).] The third volume is a fair sample of the rest. It contains nearly 300 pages of text and, in addition, 150 items which, though safely housed in the British Museum, are not printed here but merely described. Of the three hundred pages of text nearly 150 are devoted to literary fragments. Of these 150 pages, in turn, no less than 83 are filled with classical fragments hitherto unknown to us.

If work like this could have been done no earlier than the days of the Medici, it is possible that few of the great names on the splendid roll of Greek Literature would now fail to answer, Present.

But who shall say what may yet turn up in that wonderful land to which the Assyrian, the Mede, the Persian, the Greek, the Roman, the Saracen, the Anglo-Saxon have been and are to be merely a passing show? Each has left something here but no one knows what or how much. For even in the days when Homer and Hellas were yet unborn, Egypt, old and wise and world-weary, sat brooding on her buried treasures like the dragon Fafnir on his heap of gold.

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MEDICINE AS A LEARNED PROFESSION

BY JOHN H. BLODGETT, 1895, M. D. 1897

To state the question in debatable form, we shall "Resolve that medicine is a learned profession," and array ourselves on the affirmative side of the argument. Our lines of thought must necessarily run along those of modern scientific inquiry and achievement.

We find exceeding pleasure in the consideration of medicine from this standpoint, for the busy practitioner is too familiar with the adverse view often presented by the uneducated layman. Medicine of today is not founded upon empiricism or upon guesswork, but rather upon the facts learned from most careful scientific investigations and observations by an army of trained workers, and the work is prosecuted with the high ideal of service to humanity in the preservation and betterment of mankind.

We cannot deny that quackery exists, and outside of the regular profession is ever making more extravagant pretensions in forms most seductive; enough so, especially in mental lines, to claim the well-educated and influential, who may be found

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advocating theories entirely subversive of reason and contrary to the experience of mankind since the foundation of the world.

Within the profession also, with shame be it said, are those, though proportionately few, who cannot rise above the level of commercialism. Our thought is not with these, but with the profession as represented by him who day and night, week-day and Sunday, comes and goes at your bedside; who at instant notice and without special preparation steps between you and the grim destroyer; who joins you in the long night-vigils and at midnight calls the "All's well," or strikes the note of alarm; who conceals his own apprehensions the better to allay yours; and who, in that last sad hour when man's finiteness is only too apparent, by quiet deed gives comfort when all speech has failed.

Medicine is a learned profession, and by learning we understand all those forces which work for the cultivation and approximate perfection of the Soul, that permanent part of our being which is the source of knowing, feeling and willing.

First, let us glance at the view-point of modern medicine when contrasted with the view-point of the so-called learned professions of Theology and Law. Due apology is made, my brethren of these professions, for opinions expressed, but in the domain of Theology we cannot see it otherwise than that the student stands with his face to the past,

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and necessarily so. The teachings of the Old Testament and the New, the formulations and dicta of men, must be his compass and guide; from these he may not depart. With back to the morning light, he is asked to point out the beauties of the sunrise. If science, as in the theory of evolution, shows us God's plan of our unfolding, he may not accept it, but must spend his energies preaching reconciliation between the old and the new in order to bolster up an antiquated philosophy. No man can object to fixedness of truth, for truth is immutable, but when fixedness of interpretation stands in her place there is no possible progress.

Happily, brave men are coming forward with faces to the front. They bear the criticism of denominations and the persecutions of assemblies, but there is no false note in the ringing of their voices.

In Law, the judge may not deliver an opinion independently, that injustice and crime may not triumph in the land. He must look diligently at the past, to the decisions of the fathers; musty volumes must furnish a principle which, though originally limited, can be stretched forward to our time; and in case no such principle can be found, what helplessness! But is there no light in the distance? Ah yes! International Law is alive, and will settle its problems of wireless telegraphy in modern warfare; Constitutional Law can be heard just now speaking in behalf of suffering

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humanity, as in the Merger decision, that the wealth of the few shall not crush to earth the necessity of the many—a grand work ; but with the rank and file progress is limited.

It is with relief that we turn again to the viewpoint of modern medicine. It has a past. We are tremendously indebted to it and grateful for it. In it there is nothing of hindrance. That past taught error, we admit, and our freedom to make such admission constitutes the guarantee for the possibility of future progress. Bleeding has had its day. The principles involved can be better secured by other methods, and that closes the argument. Individual freedom is the watchword. Each man is an independent investigator whose findings will be tested by every other man. To his aid push forward all the agencies of science and experience; the laboratory with its analytical equipment, the microscope demonstrating the vast hordes of animal and vegetable life which surround us ready to prey upon our vitals, and pointing the way to the forces which must be marshalled against them. Commissions, institutions and individuals teach us daily regarding the benefits or dangers existing in air, food, water or soil. No man is tied to, or hampered by, the past. His face is to the front, and each day brings more new facts than the busy man can possibly assimilate. Precision in method and exactness in result is the requirement, and

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through all this activity just now runs the principle, "Prove all things; hold fast that which is good."

Can any profession ask for better environment? Some one has said, "Genius is the ability and willingness to do hard work;" one other condition is needful for success, namely, opportunity,—and what opportunities are ours! I mention only one,—the making possible proper sanitary conditions for building the Panama Canal. This feat alone would justify the existence of the medical fraternity for all time.

We have generalized, covering the view-point and ideals of medicine; although not so interesting, let us particularize upon the requirements of the profession. It is freely allowed that a certain amount of knowledge and even of culture is necessary in these days for the full equipment of a medical man. An able writer on this subject has recently declared that the true stumbling block in this country both as to the requirements for entrance upon medical study and for that study itself is the lack of a uniform standard, and closes by saying: "A fitting slogan for the American medical profession would be, 'Make a uniform high standard of medical and literary education throughout the country.'"

We have represented now colleges with a maximum requirement of a high-school diploma, and pass all the way up to that of a college degree for entrance to a medical college. In no line of work

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are the educational requirements higher than in a first-class medical college, and they may be stated as follows:—six years of home training for the child, nine years of grade work, four years of study in high school or academy, four years of academic training in college and the same length of time in a medical college. To this a good man must add two years of practical hospital work. Twenty-nine years of training; and for the favored few study abroad is added. One-half of an average life given to preparation. Few of us would complain, however, if this were all; but when the schools are through with the medical man the public takes him for training, and in the smaller communities turns him about and views him from all sides for about two years; the larger town for five years; and the large city for ten years, before entrusting to him sufficient responsibility to make him a financial success. These last years are not the least important of his training. They are full of trials, of disappointments, of self-denials, of courageous endeavor, and for the many, of final success.

Surely it is not an extravagance, for a profession thus exacting to lay claim to the term learned.

Just now there is manifest reaction to such a rigid requirement, led especially by President Butler of Columbia and President Eliot of Harvard, on the ground that thirty-five years of preparation puts a man too late in life and cuts off some of his most productive years. Our University met this

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argument years ago, and the writer in 1895 enjoyed the benefits of such a course, without which a college training would have been impossible for him. We believe the principle to be a correct one.

My colleagues of other professions here today will no doubt be thinking, if not saying, "In spite of all this training, medicine is not, and never can become, an exact science." This assertion may be true—in a sense, but to accept it at its face value would be gross error.

"Because man goeth to his long home and the mourners go about the streets; or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Here is the duality of man, the material and the spiritual. The material, whose ongoing we may know, subject to fixed laws as to birth, growth, reproduction, decline and death. These laws we may investigate and state with exactness. Likewise deviations from these laws. Herein medicine approaches an exact science.

Breathe into the dust the breath of life, and what have you given? Can you measure it, weigh it? Can you state it in terms of X+Y=A—a known quantity, and always with the same value? No: we have passed from a *creation* to a *creator*. Man is not only "heir to all the ages," but "joint-heir with Christ." He is an originating, a creative,

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force, free-willed, and as such never can be stated in terms of scientific exactness. Herein lies not only the difficulty but the beauty and the possibility of medicine, and woe is to him who forgets this duality of man's nature.

A glance at the methods of securing evidence in disease, and a sample of the reasoning involved, may be helpful. The examination into man's material organism for faulty mechanism is not a search at random, but a well organized study of each organ in its turn. We investigate the social history, the family history, where heredity "visits the iniquity of the fathers upon the children, even unto the third and fourth generations," the past medical history, and lastly a history of the present disease. Next follows a careful physical examination covering the whole body. This physical examination we verify in our laboratory examination, chemical and microscopical, of the various fluids and excreta of the body.

The medical mind is logical, not primarily circumstantial. The diagnosis may be from historical facts learned, objective symptoms, subjective symptoms; or again, the revelations of the laboratory, upon which so much of our recent progress depends. As an example of this take the Widal reaction for typhoid fever. The patient is clearly very ill; historical, objective, subjective and physical examination leave us in doubt. Blood is drawn from the patient and the serum mixed with a proper

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amount of pure typhoid culture from the laboratory. Upon examination of the microscopic field a half-hour later, the typhoid organisms are found piled up in heaps, dead; and we say the patient has typhoid. What is the reasoning? Germs of disease living upon a tissue of the body excrete in process of their own nutrition a poison called a toxin; to overcome the action of this poison nature produces in the circulation an antidote called antitoxin. This kills the germs, neutralizes their poison and thus stops disease.

We turn again to our microscope. The germs are dead; the antitoxin of typhoid blood must have killed them. We have the presence of an antitoxin; this presupposes a toxin; the toxin presupposes the organism which produces the same, or typhoid germ; hence the patient has typhoid fever. There is nothing especially poetic about this, but it is scientific, and with given conditions, exact; and hence exact science, and that well within the province of chemical medicine.

This paper would not be complete without a bird's-eye view of the progress made in matters medical during the last third of the century just closed.

Pasteur in his researches paved the way for Lister to revolutionize surgery in 1860 by his demonstration of the germ in relation to wound infection. Antiseptic surgery began; out of antiseptic surgery grew logically aseptic surgery, or perfect cleanliness

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THE INFLUENCE OF THE UNIVERSITY IN THE FIELD OF AGRICULTURE

BY VINTON A. CLARK, M. S., 1898

The university has influenced agriculture by inspiring it with its own spirit of positive, exact and related knowledge, and by applying to it the methods of science. The aim and the result have been to make agricultural practice more rational.

The instrument of agriculture in the production of crops and animals is culture, which is the supplying of conditions favorable for growth, whether for normal development as in the case of cultivated field grasses, or for a development not in accord with the natural tendency of the plant, as in the blanching of celery. But before these conditions can be intelligently supplied, the culturist must know what they are, and this is learned by examining the conditions of plant growth. These conditions must be analyzed and their elements defined. The particular effect of each element on the plant must be known, as also its relative importance in the plant's economy. It is necessary to know which conditions are indispensable, which

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are of incidental effect and which are without effect; and those that are favorable must be distinguished from those that are unfavorable. It must be known within what range of intensity each condition is of effect on the plant, what are the minimum and the maximum intensities compatible with its life and growth, and what degree of intensity is most favorable to it. The interrelations of conditions, as far as they affect the plant, must also be known.

In order then intelligently to devise or to prescribe a cultural method it must be known what particular conditions are concerned in producing the desired result, in what degree each condition is active, and the effects of the different conditions on each other. That is, each of the elementary conditions must be known qualitatively, quantitatively and interrelationally.

It is at this point that the university comes into relation with agriculture. The scientist analyses the conditions which he finds in nature and describes them, he measures them, he determines the bounds of their activity, he notes their effects on the plant and determines what degree of activity is most beneficial to it. He determines the effect of each condition on attendant conditions and their combined effect on the plant. When the scientist has done this, relations between the university and the culturist are at an end.

The culturist takes the results furnished him by the university and goes with them to the technical

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school. If this is connected with the university, or if the scientist turns technician, it does not matter. The logical distinction remains.

In the technical school the culturist devises means of realizing the theoretical or ideal conditions which the scientist informed him were necessary to the attainment of the desired development.

Suppose he wishes to cultivate a plant which requires a rather high percentage of moisture in the soil, and suppose that rainfall is deficient. Perhaps the culturist will try growing the plant on a clay soil, which holds more water than does sand, and holds it longer. Perhaps he will select a site where the ground water comes near the surface and thus constantly keeps the soil moist from below. Perhaps he will try applying water to his land artificially, that is, will try irrigating it. Perhaps he will try to economize his present store of soil moisture by preventing as far as possible its escape from the soil, and hence will cultivate frequently to lessen the rise of water by capillarity, or will apply a mulch, or will build a windbreak to lessen the drying-out of the soil by the wind.

All of these devices are means for attaining an end. They are not matters of science—the understanding of things—but of technics, of adaptation, of the fitting of things together. They are simply instrumentalities or expedients by which knowledge is made effective in the practical world. They are the bridges between the realms of theory and prac-

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tice, without the existence of both of which realms they would have no value and no occasion for being. They are nothing in themselves and their only usefulness attaches to their suitability for dealing with the conditions that they are designed to meet.

How irrational then is it to attempt to bring about an adaptation without knowing what it is that is to be adapted! How illogical to undertake to devise a treatment when the conditions to be treated are not understood! How incompetent is technic without theory! And if a blind experimenter attempt to instruct an uninformed practitioner, can an intelligent practice be the outcome? If the blind lead the blind, shall they not both fall into the ditch?

It is in this matter of method that the man with scientific training—the university man—differs from the non-scientific man. Both deal with the same material and both aim at the same result; they simply use different methods. The university man analyses his subject and thus at the outset puts himself in possession of an understanding of it. He uses exact methods, and by a logically connected process he reaches a conclusion both independent and sure. From the standpoint of investigation he is in a position to enlarge the bounds of knowledge, for he can resolve that which is known into its elements, and therefrom can reconstruct something different and previously unknown.

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The non-scientific man does not analyse his subject. He does not consciously draw out the argumentative grounds for his judgment, but makes his decisions by virtue of a practiced instinct or an acquired tact. He can make simple comparisons and may through native ingenuity suggest new devices; but on account of dealing with things only as wholes and not with their elements, he can simply bring out points of agreement and difference, and thus furnish a basis for selecting from among those things already known such as are adapted to stated purposes. Not having analyzed his subject, he cannot reconstruct from its elements anything new, and hence his efforts are restricted to the sphere of the known.

It appears, then, that the influence of the university on agriculture is due fundamentally to its having trained agricultural investigators in methods of analysis.

Aside from the practical service of the university to agriculture in assisting it to improve its material condition, the university renders also another service which, although theoretical, should not be overlooked.

In pursuance of its efforts to rationalize practice it is constantly working out explanations of phenomena or practices which in many cases do not admit of any practical application. Yet such effort cannot be counted as lost, for the explanation at least helps to satisfy the innate desire of man to

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know the reasons for things, his longing for a harmonious idea of the world. This theoretical need, this desire to understand things simply for the sake of understanding them and without expectation of any practical benefit, is distinctive of civilized man; and the desire increases as civilization increases. It is a measure of intellectuality, and to no inconsiderable extent, of civilization. The more an occupation increases in intellectuality, the higher it rises in the social scale and the greater the honor it receives. Agriculture is already beginning to experience this social benefit. And to the university must be given the most of the credit for the result.

In setting forth the influence of the university on agriculture I have described something of the spirit of the Agricultural Department of our own university. In its research department, the experiment station, it has made the most comprehensive investigations of diseases of the potato ever carried out. Four disorders, not previously differentiated, were distinguished and described, the nature of each worked out and the appropriate treatments suggested. A rot of the carrot of bacterial origin was similarly described and investigated. In this work, as also in an investigation of the intimate nature of a soft-rot of the turnip and related plants, definite contributions were made to our knowledge of the theory of enzymes as well as to the funda-

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mentals of plant pathology in one of its newer departments.

In dairy investigations the Vermont experiment station ranks among the first in America. It has probably done more than any other station in the country in the development of methods looking to the improvement of the technique of feeding experimentation with milch cows.

The Station inaugurated a crusade against bovine tuberculosis which has resulted in the testing of a larger percentage of the cattle in this state than in any other state in the Union.

The general self-sterility of varieties of plums was first demonstrated at this station and resulted in the introduction of a new cultural practice, the mixed planting of varieties of plums with a view to cross-pollination.

The Station has recently issued a monumental work on the phenomena of maple-sap flow. This is a comprehensive investigation, both physiological and chemical and analytical and quantitative, of the conditions underlying the practice of maple-sugar making. In this work important contributions were made at once to the theory of the movement of sap in trees and to the culture of maple trees with a view to sap production. This investigation marked an advance into entirely new territory. It had no model and it has no counterpart.

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In the classroom the Agricultural Department has at all times held aloft before its students the ideal toward which itself strives—the ideal of rational procedure. It reiterates the wise words of the wisest of men, "With all thy getting get understanding." It emphasizes the importance of mind-stuff. It does not neglect technique, but it places scholarship ahead of it. It aims to make thinkers rather than technicians, leaders rather than lieutenants. It has turned out men trained in its own ways and filled with its own spirit; and this training has been effective, for, excluding post-graduate students from the reckoning, probably as great or a greater percentage of agricultural graduates of Vermont than of any other American agricultural institution are engaged in investigation work. Quietly but persistently, by example more than by precept, with a patience more effective than strenuousness, the Agricultural Department of our University has stood for this principle. Agriculture is primarily Man-culture.

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THE ALUMNI BREAKFAST

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THE ALUMNI BREAKFAST

At the close of the repast the President of the Alumni, the Hon. John H. Converse, asked the attention of the assembly and said:

Brothers and Sisters of the Associated Alumni:

I welcome you to this our centennial gathering, and I congratulate the many centenarians around these tables on their youth and good looks. It is pleasant to gather again at this Alumni breakfast, which is becoming one of the most interesting and important of our commencement occasions. I am reminded of an incident at a function of the celebrated Clover Club of my city. The speaker got to his feet and began by saying, "What shall I talk about?" Some one replied, "about two minutes." That is precisely my position this morning. I must not take up your time, as there are others with us who will take the opportunity to call your attention to the progress of our University.

It is a feature of our gatherings that we come back home, renewing the old associations which still linger in our hearts. Those who have frequently been here are perhaps best able to remind us of all the agreeable associations of college days;

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so, as the first speaker whose message will carry us back to the time when we were undergraduates, I take pleasure in introducing to you the Hon. H. W. Hill, state senator from Buffalo, N. Y.

SENATOR HILL'S SPEECH

Mr. President, Invited Guests, Ladies and Gentlemen of the Alumni:

This is the most auspicious occasion on which the Alumni of the University of Vermont have ever assembled. It is not only the end of the century but the beginning of a new century in the life of our beloved Alma Mater. If we were to recount today the notable events which have characterized her history, if we were to enumerate the achievements of her loyal sons and daughters, if we were to recall the steps that have marked her progress in all departments, time would not suffice to mention more than a few of them. Undoubtedly this will be done by others in a more formal manner.

On such an occasion as this we may be interested to know something about the proceedings of the Fiftieth anniversary. There presided over parts of those proceedings the Hon. Jacob Collamer, a lawyer without a peer in the United States Senate. The Historical Discourse was given by a former president of the University, the Rev. Dr. John Wheeler; it embodied a clear statement of the acts leading up to the incorporation of the Uni-

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versity and of its struggle through the first fifty years of its existence. The Orator was the Hon. James R. Spalding, the founder of the New York World, whose brother, Rev. George B. Spalding, graces this breakfast, the man who last Sunday evening delivered the address before the University Young Men's Christian Association. The Poet was the bard of Grand Isle County, the Rev. O. G. Wheeler, whose son and grandsons are present in this assemblage (applause). There were present many distinguished alumni, such as Professor Calvin Pease, afterwards President of the University, and the Hon. Henry J. Raymond, the founder and brilliant editor of the New York Times, whose necessary frugality in college was no discouragement, but rather a spur to his industry. Many other educators and public spirited alumni participated in the proceedings, which were dignified, instructive and impressive.

We are equally fortunate on this occasion in having with us such distinguished alumni as the Hon. John A. Kasson of the class of 1842, a publicist of wide renown, Hon. George G. Benedict of the class of 1847, Hon. Robert D. Benedict of the class of 1848, Hon. Henry A. Burt and Rev. Charles C. Torrey of the class of 1849, President Matthew H. Buckham of the class of 1851, Rev. Joseph Torrey of the class of 1852, Prof. John E. Goodrich of the class of 1853 and Dr. Philo J. Farnsworth of the class of 1854. Every class that

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has been graduated in the last half-century, except those of 1866 and 1872, is represented by one or more of its members at this hundredth anniversary. Fifty years ago the classes were much smaller than they are now. Then the membership rarely exceeded twenty-five ; now it exceeds one hundred. Then the faculty was small; now it numbers nearly forty professors and instructors. Then there were but two or three buildings: now there are a half-dozen or more well-built, modern college buildings, most of which have been erected since Dr. Buckham became president of the University in 1871. These afford some indication of the growth of the institution, which is fast assuming the proper proportions of a University. The amplification and equipment of new departments and the wide range of courses pursued by undergraduates are further evidences of this.

The site of this University is one of the most delightful spots in America. President McCosh once said that it appeared to be providentially designed as the seat of a great University. To the casual observer it would appear that the designs of providence are fast being carried out, for already the campus is nearly surrounded with well equipped modern college buildings. If providence designed this spot as the seat of a great University, providence also adorned it with superb natural scenery. Ira Allen, the founder of the University, was no doubt impressed by its grandeur, when he chose

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this site. The stately Green Mountains in the East, and the rugged Adirondacks in the West, separated by the blue waters of Lake Champlain, with all the play of light and shade and drifting clouds, made on his mind, as on that of others ever since, an impression that was not to pass away. Poets and painters have tried in vain to portray this scene.

"O matchless splendors! never sung nor told,
Now golden purple, now empurpled gold!
O'er mount and plain the heavens their tints diffuse,
And tinge the waves with iridescent hues.
And now, when slowly fades departing day,
The moon, full-orbed, walks her celestial way,
And bathing all things in her silver light,
Prolongs the beauty through the slumbering night."

Students delight to dwell amid such scenes as these, which cannot fail to awaken a love for the beautiful and the sublime.

This occasion is also fortunate in that it brings together many classmen of former years. All cannot be present, for some have passed away. Others are in distant lands, but many are here to add their tribute of devotion to their Alma Mater, and to encourage those immediately charged with the responsibility of maintaining the high standing of this University in letters, in science and in the "arts that beautify and polish life." They are here to show their high regard for the members of the Faculty of the University.

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Some of the professors who were here twenty-five or thirty years ago are with us no more. How keenly do those who studied under Professors Petty, Barbour and Torrey feel their loss! But we still have with us our beloved President, Professor Goodrich, Professor Perkins, and others; and may they long live to continue their good work in this University! (Applause).

Our alumni cannot all be present for they are widely scattered. One is directing the operations of a mining corporation in South Africa. Another is superintending the construction of a subway in London. Others are filling responsible positions in this and other countries. They are to be found in nearly every state, and wherever they chance to be, they are serving humanity in some laudable way and putting into practical operation the principles taught in some department of this University. Their sphere of service and usefulness has been wide. The alumni of this University have included a vice-president of the United States, a cabinet minister, several United States senators and members of Congress, a United States minister to a foreign court, several army and navy officers and governors of this and other states, many state senators and representatives, several judges and mayors of cities, fourteen college presidents, more than a hundred college professors, many lawyers, clergymen, physicians, teachers, editors, engineers, chemists, scientists, and many scores of enter-

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prising business men. Who is bold enough to undertake to estimate the value of their work, or to measure the scope of their influence upon their contemporaries? Many of these came from the rural districts of this State. Some came from frugal homes, where economy had to be practiced and where the sacrifices made by their relatives and friends, that they might acquire a liberal education, were not inconsiderable. Many an elder brother or sister did what he or she was able to do to help along a deserving student; and this University now numbers among its alumni many such worthy graduates. An education acquired under such conditions is not likely to prove valueless.

There are those seated about these tables, who were here when the perpetuity of the University was in doubt. Fortunately it passed the crisis and today stands so firm that neither civil commotion nor political strife can disturb its security. It is one of the smaller colleges, but its advantages over some larger institutions of learning may be the better understood when it is remembered that the students in this University come into daily contact with its professors. No student of Professors Petty, Barbour, or Torrey, would now exchange his experience under such an instructor for all the glamour of a larger college. Personal contact with such instructors affords just that mental and moral equipment which is needed to make a college career of inestimable benefit. This relationship between

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teacher and pupil partakes of the nature of what Bacon denominates "the second fruit of friendship," which he says "is healthful and sovereign for the understanding." This University from its inception has had a strong Faculty of able and learned professors, the impress of whose work and lives has been both beneficent and far reaching. We believe that the University is about to receive a substantial impetus, that will enable it to go forward in its career of usefulness along still broader lines and with greater ease than its finances have hitherto permitted. We all realize that the University is in need of increased revenues. We are to have to-day the report of the Committee in charge of raising the Endowment Fund. While that does not show as large an amount raised as is desired, still it is a good beginning towards the total sum to be raised.

An examination of the resources of European universities discloses such facts as these:—that Berne College in Switzerland receives annually about $120,000 towards the education of its 800 students; Heidelberg University with its 1,200 students receives yearly about $185,000; Vienna University with its 6,000 students receives annually $500,000, and Berlin University with its 10,000 to 12,000 students receives annually $600,000. These annual appropriations are in excess of tuition and revenue from endowments, and average from $150 to $250 for each student. I call attention to this

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to show what is being done in other countries for higher education.

Ours is not the only institution that has been obliged to appeal to a patriotic, sympathetic and refined sentiment for financial aid. Many other American colleges have made similar appeals and generous responses have been made. This shows that the American people are quite as liberal in their treatment of educational institutions as are Europeans. But there is this difference, that although American colleges are of prime importance to the State, they are left more to private benefactions and personal bequests. It is a well known fact that most scientific investigations and researches are conducted in such institutions, or under the supervision of their professors, without expense to the State. The State, however, is ready to take advantage of the results and by law enforce compliance with recommendations made, and this is done avowedly for the benefit of the people of the State.

All branches of business are more or less dependent upon improved methods and processes, the outgrowth of invention and scientific investigation, which is undertaken, or the results of which are communicated, through technical schools, colleges and universities. These institutions therefore are important factors in the dissemination of useful information in this utilitarian age, when analyses and syntheses, integrals and differentials, original

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and by-products enter so extensively into industrial and commercial problems. How are these institutions, with their ever increasing expenses due to new scientific apparatus and other necessary equipment of new departments, to continue, if neither business enterprises, nor the State contributes anything to their maintenance? They ought not to be wholly dependent upon private donations and endowment funds. They serve a public purpose and may well be treated accordingly. It may be some time before the public can be made to appreciate this fact and deal generously with public educational institutions. In the meantime individual gifts must be solicited. We wish to raise a million dollars to support this University and provide additional instruction in its overcrowded departments. We alumni may not be able to give all that we would like to give, but we may encourage or induce some friend of learning, or some patron of higher education, to contribute a portion of his fortune towards endowing this institution, where young men and young women may receive the instruction they desire.

Mr. President, if this University were to receive one per cent. of $33,570,892, the value of the agricultural products of this state for the year 1899, or one per cent. of $57,623,815, the value of the manufactured products of this state for the same year, it would form a substantial part of the remainder of the $1,000,000 endowment fund sought

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to be raised; if it were to receive one per cent. of these two aggregate values, that would exceed the remainder of such endowment fund. One per cent. of the value of the manufactured products produced in this country would be sufficient to maintain all its technical schools, colleges and universities.

Can it be that manufacturers, who accumulate fortunes as a result of important discoveries and the application of scientific formulae, such as the Perkin's Synthesis, will not respond to the demands made upon them to aid in making possible further important investigations and discoveries? The captains of industry must be made to understand that their business interests will flourish in proportion to the skill and physical research which are put into them, and that such skill and research come from technical schools, colleges and universities.

Well, I have said enough, Mr. President. There are not many of us who are likely to be here one hundred years hence. Let us make the most of this celebration. Let us acquaint our friends with this University in all its departments. Let us make known its needs and call upon every friend of the University to respond to its necessities. Let us call attention to its many advantages and to the high scholarship which it maintains. Let us interest our alumni and friends in its well-being. It is destined to succeed and we may confidently

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expect that, before another hundred years pass over it, it will be pronounced by all men to be one of the strongest institutions in this great land of ours (Applause).

MR. CONVERSE: A year ago you authorized the appointment of a committee on the centennial endowment fund to be raised under the auspices of the Alumni Association. As in other great enterprises, so in this, it has been a fact that the leadership of one man has counted for more than any other element in this work.

The University and the Alumni Association are indebted to Charles A. Catlin of Providence for the moving force, for the energy and largely for the leadership which has already secured results in raising an endowment fund, which I think will be most gratifying to you all. The report of the committee, of which Mr. Catlin is chairman, will now be presented. In introducing Mr. Catlin, I have the double pleasure of announcing him, not only as chairman of the Endowment Fund Committee, but as the new president of this Alumni Association.

The King is dead, long live the King. In taking my seat, I wish to thank you for the honor which you have shown me for several years in placing me in this position, and also to congratulate you on the leadership which you will have in the future in the person of Mr. Catlin.

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Mr. Catlin was greeted with applause as he rose to present his report.

MR. CATLIN: *Brothers and Sisters of the University of Vermont:*

I hardly know how to thank you for this expression of your esteem and regard, coming to me as it does so unexpectedly. I do not know how to express my feelings. But permit me first to serve you in the capacity of chairman of your Centennial Fund Committee that I may present its report for your approval before President Converse retires.

REPORT OF THE CENTENNIAL FUND COMMITTEE

To the Associate Alumni of the University of Vermont:

Your Centennial Endowment Fund Committee begs leave to present the following report:

It will be recalled that at the meeting last summer a resolution was adopted formally undertaking the raising of a fund of $1,000,000 to be known as the University of Vermont Centennial Endowment Fund, to carry out which, the president of the Associate Alumni was empowered and directed to name a committee of six, of which he was to be *ex-officio* a member.

In accordance with this action, President Converse named the following gentlemen to serve with him upon such committee:

Henry W. Hill of Buffalo, New York.
Dr. Frederick T. Kidder of Woodstock, Vt.
Darwin P. Kingsley of New York city.
Horatio Loomis of New York city.
Elias Lyman of Burlington, Vt.
Charles A. Catlin of Providence, R. I.

Owing to the absence abroad of some of these gentlemen considerable delay was experienced in getting the committee together, and it was not until October 17th that a meeting

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was held for the consideration of the business in hand. At this meeting, Charles A. Catlin was elected chairman, Professor Howes, having been detached by the corporation from his regular faculty duties for the purpose, was elected secretary, and Elias Lyman was appointed local executive committee, with President Buckham and Treasurer Powell as advisers.

In accordance with the plan suggested last year for the presentation of the matter, the committee proceeded at once to the preparation of a brochure setting forth information in regard to the University's past and present work, together with its present financial condition and outlining something of a general plan for prosecuting the fund-raising enterprise. As considerable time was consumed in gathering information and other delays encountered, it was well into December before the pamphlet was finally published. As soon thereafter as possible, copies were mailed to all alumni, to others who may have been at any time connected with the university as students, and to a large number of friends. Thus the movement was fairly inaugurated.

Following this distribution of the brochure, the secretary, acting as manager of the enterprise, set himself to the task of getting into communication with prominent alumni and friends of the university in the larger cities, and appointing committees to conduct work in these localities.

Professor Howes also made trips to many of the places thus selected, and by his personal efforts succeeded in establishing a number of new alumni associations, developing a wide-spread interest which has already borne considerable fruit and which will continue to bear fruit in the future.

As soon as the working committees were organized, in most cases the course of procedure has been to send out circular letters in their territory to parties likely to be interested, and then to follow these up by early personal interviews.

Your committee has found its work not a little hampered by the uncertain financial conditions prevailing throughout the country, which, before our enterprise had been fairly inaugurated, manifested themselves as potent deterring factors. Indeed, before the first meeting of your committee the situation had apparently become so grave as to raise serious doubts in the individual minds as to the expediency of prosecuting the enterprise at this time. While this phase of the matter was evidently very carefully canvassed by the

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individual members of the committee before they met, when at length they came together there was no intimation whatever of delay, each apparently having decided by and for himself that the policy should be one of prompt and active prosecution. The wisdom of this course has been shown, for, while undoubtedly the business depression has materially affected the result and delayed the final realization of the full sum not a little, the success attending the effort thus far has been most encouraging, as shown by the following statement:

Contributed or pledged by 253 sons and daughters of U. V. M.	$190,202
Contributed or pledged by 37 other friends of U. V. M.	24,230
Total amount contributed or pledged to date.	$214,432
In the above there were contributions and pledges from 150 persons outside of Vermont to the amount of	$119,296
From 140 persons within the State to the amount of	95,136

The above returns indicate something of what we may reasonably hope to accomplish. Owing to financial and other conditions many of our alumni have been forced either to make reduced subscriptions or to withhold them for the time being. Something of what may be expected from this source when all shall have been gathered in may appear from the fact that here we have 253 contributing $190,202. Here then still remains a wide missionary field for our effort with reasonable promise of large returns.

Certainly we have reason to expect Vermont's interest in her own university. Yet thus far, with the exception of those connected with the university and some of the generous citizens of Burlington, we have but few responses from the State at large. So here again is a hopeful field for future exploitation.

Burlington, too, has a vital interest in this matter, and we believe when this home field shall have been properly exploited—judging from the generous responses thus far received—a handsome addition will accrue to our enterprise.

Then besides all this, it will be observed that the outside field has scarcely been heard from. Here certainly is tremendous opportunity for our effort with almost unlimited possibilities of return.

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Is it not reasonable, therefore, to hope that when our effort shall have properly extended into all these fields, we shall be able to accomplish our task.

The real facts are that, thus far, we have made a flattering beginning, but only a beginning, and that the future has much in store for our cause, both of effort and return.

While your committee would congratulate you upon the large sum they have succeeded in pledging to the enterprise and the hopeful prospect of ultimate success in securing the full amount, they would by no means limit their felicitations to this material progress, but would congratulate you upon the tremendous moral effect which has followed the starting and prosecution of the enterprise, in the way of rousing interest in our university, in calling attention to the important position it has attained, the widespread influence it exercises at home and abroad, and, more than all, in the inspiration of sons and daughters to a deeper devotion and a closer personal interest in her welfare.

Not only has the effort already brought many helpful dollars into her coffers with certain promises of many more, but it has opened avenues of approach for loyal hearts to rally in solid phalanx of support in years to come, yielding to Alma Mater such an ever-growing power for good as she has never had before.

Who with what has been done already, will say sons of U. V. M. are lacking in contributive quality? And who will say that we may not be able to raise this fund, with eleven of every twelve of our brothers yet to hear from, and new friends constantly raised up here and there to help us? Nothing worth while, but is bought at a price. The price of success here is our patient, persistent effort. Let each put his shoulder to the wheel, doing with his might as he has opportunity, and success is ours.

And finally, in presenting this report your committee would heartily commend the labors of our most efficient and tactful secretary, Professor Howes, to whose unremitting effort and watchful care is due in so large a measure the complete organization and successful conduct of your enterprise.

[In addition to the amounts named in the report, Mr. Catlin announced that the women students had subscribed $700 besides the $200 already given, and that other subscriptions amounting to $575 had been received during the day. He thanked the alumni for the honor conferred on

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him and expressed the belief that the fund would grow handsomely during the next year.]

Words fail me on this occasion. I feel much as the Chicago girl did, who went to Europe and, of course, to Venice. Then she wrote to the folks at home, "Dear Ma, just think of it; here I sit on the Grand Canal, drinking it all in, and really I find myself too full for utterance."

I have taken in such a tremendous draught today that I really feel too full for utterance, but I thank you for this demonstration of your esteem and confidence in me and in the Fund, for I feel that your confidence in our fund-raising enterprise is what has brought me into this position.

I am all Fund these days, and I want you to partake of some of the encouragement that has come to me. For there have been dark days, disappointments and hesitancy, and I don't know what. Upon one of these dark days, two dear friends met with me to consider the raising of funds in Rhode Island, and I want you to hear some of the words that came to me of encouragement and inspiration from one of these, to labor on, to trust on, that the results which we hoped for would certainly be accomplished. I want you to hear from Dr. Bass. (Applause).

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DOCTOR BASS'S SPEECH

Mr. President, Brothers and Sisters:

I know of but one possible reason for my being asked to say a word, and that reason is, that the good class of '59 stands credited with the first contribution of one thousand dollars toward this endowment fund. (Applause).

Soon after I entered college, forty-nine years ago, there fell into my hands the pamphlet giving the story of the Semi-Centennial, which I read with great interest from beginning to end. It occurred to me then that there would come a Centennial of the University, and that possibly I should live to see it. I at once scheduled myself to be present, and had I been living in the ends of the earth, with health and money enough to pay my fare, I think I should have been here now. (Applause).

In 1869 I had the privilege of standing on the campus at Dartmouth's centennial and seeing a century of that old college file by, and the emotions of that hour were worth a journey across the continent. From that day I have desired all the more to see this good and great Centennial Commencement of our University. I am devoutly grateful to the Giver of all good things for the privilege of being today on this ground, consecrated by one hundred years of scholarship, culture and character.

About this endowment fund:—I read soon after my graduation here that "No alumnus of Harvard

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is expected to die in peace unless he provides something by gift or will for his Alma Mater." I adopted that as part of my creed. (Applause).

For many years I have had a great and growing desire to bring to this dear old college a token of my love, a practical acknowledgment of benefits received here; and when one of those subscription blanks came to my hand, I made haste to fill it, for I wanted a part in this great million-dollar fund. I subscribed and, what is better, I have paid. And now I am in the position of an editor who, when urging some great benevolence, closed his appeal by saying: "I have subscribed and paid, and so I am warranted to exhort you." I stand here exhorting my fellow graduates to provide something for this University, that its second century may be many times greater than its first. Not one of us can overpay our indebtedness to this good Mother of us all.

This proposed endowment is needed. We believe this institution belongs to Him who holds, as his own, all the treasures of silver and gold, and who entrusts these treasures to his children as fully as their hearts and hands are prepared to make right use of them. In his name we can raise this million of dollars. It appears that one-twelfth of the Alumni have raised almost $200,000. Surely the eleven-twelfths can raise $800,000.

We can do it as the Negro church built a much needed house of worship. They met and prayed,

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considered and prayed again, and resolved. Their resolutions were: "1. We will all do something; 2. We will all do 'cording to our ability; 3. We will all do cheerfully." Then they appointed a day to meet and bring in their contributions. When thus met, the chairman, the secretary and treasurer took their places, and the givers began bringing forward their gifts. One came up who loved his church some, but loved his money more, and with a gesture of impatience threw down a sum of money, and in the tone of a very unwilling giver said, "Take that." "No," said the chairman, "no, brudder; we can't take it. It is not 'cording to the second or third resolution, take it back." And the old man went back with his money. After a while he came up again, with a gift twice as large, but threw it on the table just as impatiently. "No, brudder; no, brudder; we can't take that. It is 'cording to the fust resolution, and may be 'cording to de second, but it ain't 'cording to de last. Take it back." And back went the old man again. And the giving and singing went on. The good givers of much or of little were getting to be very happy, and after some time the old man came forward again, his face now shining as a full moon, and gently laying down his full pocket-book, he said in the voice of the happiest of them all, "Take that." "Yes, brudder; that is 'cording to all de resolutions." And the church was built.

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MR. CATLIN: Do you wonder that the Fund moved on with Dr. Bass at my elbow? But before this, there was another friend. We have heard the history of this fund-raising, we have heard how it was suggested by one and another, and how we managed to get this strong array of gentlemen to help it on. But before all this, fearing that the matter might fail, that perhaps I was over enthusiastic, I resorted to this dear friend and brother of ours for advice, and he said, "go ahead, you *can* do it". Again and again, when days were rather blue, I went to him, and again and again he said, "go ahead," and this gentleman, one of the strongest friends of the University, time and again proving himself such, I now present to you, Eugene N. Foss of Boston.

HON. EUGENE N. FOSS'S SPEECH

Mr. President and Fellow Alumni:

I am glad to meet with you here today. When you first asked me to say a word, no subject was given me, so I suppose I am at liberty to speak about the thing which is most on my mind.

Doubtless some of you will think that this is Canadian Reciprocity. If I were to tell the truth I fear I must admit the fact. At least, that is the only subject upon which I have been known to say anything publicly (and my wife says privately as well) for the past two years. So if what I have to

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say today has something of a political aspect, you will have to lay the blame upon your President.

If not everyone here is an advocate of Canadian Reciprocity, I am sure we all stand for that reciprocity which will widen the scope and broaden the usefulness of our dear old Alma Mater; the kind of reciprocity which will build up the University of Vermont; the kind that will give her new buildings for the better accommodation of her ever increasing children; the kind that will contribute, and increase the endowment funds, that the sphere of her usefulness may be broadened, and that she may not fall behind in the race for intellectual advancement. To this end I am very sure we are all ardent supporters of the cause of reciprocity.

I have contended that, if New England is to maintain her rightful supremacy in men and letters, she must guard well her industries and commerce; for it is from this source that the wherewithal—the money—is to come to build and endow our institutions of learning and keep them in the forefront. To this end I think every alumnus should be a reciprocity advocate. The young men in particular I would invite to the larger field of politics. It seems to me that there is a peculiar mission for the university man of New England in political life, if he will but study conditions as they exist today.

I am aware that politics is not inviting to the educated young man from the college and university. Its "machines" and its "bosses" are not

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congenial. The thought of "corruption" is repugnant, and we are wont to look askance at the young man who would take an interest in public affairs and offer himself as a candidate in some reform which he has espoused. But we must not forget that in our form of government, if good and intelligent citizens stay away from the caucuses and polls, no just cause of complaint can be made if things go wrong,—if "bosses" and "machines" rule. I don't know a place where brains and education and hard work will count more for the common good of our country, our section, our state, our city, than in a reasonable interest in public affairs.

The West is growing in manufacturing and has been calling loudly for young men. The West is able to offer them better opportunities. This should not be so to the extent that it is. We have the brains, the intelligence, the skill—that is our New England heritage; and we should have the opportunity, the chance, to offer to these brainy young men. We should make it possible for them to do as well here as in other parts of our country. New England is a good section in which to live; it should be a good section in which to succeed.

If these conditions are realized—and this is what interests me—we shall have little trouble in raising the needed funds to endow these schools and colleges, that they may hold their rightful place. We shall then stop looking to Pennsylvania to build our libraries and to Ohio to endow our

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universities. This will make for a stronger and more self-respecting citizenship.

In my own case I confess that in my devotion to business for twenty years I gave little thought to public affairs, but when I awoke and looked into industrial conditions as they exist in New England, as compared with other parts of our great country, I was impelled to take a hand and do my duty as I saw it.

We business men must give some thought and time to these vital questions of public concern, and not leave everything to the professional politician. This indifference on the part of the intelligent business man, the educated citizen, the college-bred man (if you please) has made the "professional politician" possible. It has made the political "boss," with his machine which is dictating the policy of the country today. This "machine rule" is so potent in national affairs today that even so true and strong a patriot as our young President, Theodore Roosevelt, is shackled. This "machine," as represented by a rebellious and insurgent element in the United States Senate, is so bold as to ignore and pigeon-hole trade treaties made with twelve foreign countries by our distinguished fellow alumnus, the Hon. John A. Kasson, who is with us today.

These treaties were in the best interest of the country and, as I believe, in the best interest of the Republican party. They were approved by the

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lamented McKinley in accordance with the pledge of his party at its National Conventions at St. Louis and Philadelphia, and were recommended by President Roosevelt.

But to come to the report of the Alumni Centennial Fund. I have listened with much interest and satisfaction to this report. I think the showing is excellent. A lot of good work has been done, as is shown by the gratifying results. I think we can congratulate the Committee and the University and say, Let the good work go on.

At the first meeting held at the University Club in New York, I recall that some thought we were somewhat presumptuous to ask for as much as $1,000,000, but the wisdom of that course, I think, is now fully justified. The Committee report nearly a quarter of it already raised, and I think the next three-quarters will come easier than the first quarter. There is no doubt that the Uuiversity needs the $1,000,000, and if such be the case, we ought to make bold and ask for it. One thing is sure, we are not likely to get more than is asked for. I think the outlook is most hopeful. Interest and advertising will beget interest, and we shall get money where we now least expect it.

I am a great believer in close, systematic work, and by organizing and continuous work we shall attain the end.

I think we should keep a financial agent in the field giving his whole time to this fund. It is by

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intelligently presenting the needs of the University that we interest the living, that they may do in their lifetime, or remember the college in their wills. The present year has not been the best for raising such a fund, and all the more credit is due the Committee; but we are going to have better times here in New England when a more sane and progressive policy prevails in national affairs; and I don't think that time is so far away as it may seem to some.

I might say a word on the small college and university, its work and its right to live in this age of combinations and large things; but others can do and have done this better than I can hope to. However, I will say what I think every alumnus here will echo, that we would not give up our Alma Mater for any other. We cherish the memory of the years spent here in this beautiful spot; and as we do and as we prosper, let us not forget our Alma Mater.

MR. CATLIN: You see what power there was behind this fund-raising movement for doing things. You have heard of that, now famous, meeting of gentlemen in New York who got together to consider this matter; how they carefully planned for it, inaugurated it and gave it being. One dear old-time friend was there, whom every son of U. V. M. loves to honor. He said to me as we went in together, "Charlie, you've stirred up

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a terrible hornet's nest." Well, this brother has been aiding and abetting the stirring ever since, and I would call upon Hon. Robert D. Benedict for a word.

HON. R. D. BENEDICT'S SPEECH

Mr. Chairman, Fellow Alumni and Friends of the University:

On one day of last week a rapid train brought me hither through the lovely valley of Lake Champlain; and, as my eyes fell with ever renewed pleasure on the hillsides, the green meadows and the homes that nestled among them, there continually occurred to my mind one of the few lines of Virgil which the passage of years and events has not erased from my memory:

> "O fortunatos nimium, sua si bona norint,
> Agricolas!

or, according to Kennedy's translation,

> "Too happy they, the tillers of the fields,
> If their own bliss they knew."

And I thought to myself that if Virgil could compare the condition of those tillers of the fields to whom he addressed that line, with the condition of those who till these beautiful fields of Vermont, after all the changes of circumstances and condition, it would not be "fortunatos" that he would call them, but "fortunatissimos."

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Now in this Commencement season, when all over the land young men and women are going forth from college halls into the active life of the world, may we not well apply to them that line of Virgil? They are tillers of the field of knowledge. May we not say that the alumni of our colleges are of all the classes of our young men "fortunati?" Would it be too extravagant for me on this occasion, with these Centennial surroundings, with all these associations, with the memories of the long past and the bright hopes of the longer future, if I should address you, the Alumni of the University of Vermont, as, today, "fortunatissimos" among all the alumni.

If you should challenge me to defend this statement, I could use all the time you would give me to justify myself in the application of that word, but I am sure that I need appeal only to the thought and feeling in the mind of every one of you to justify me in it. But, Mr. Chairman, on this occasion, though there is much that it would be pleasant to say to you all on this subject, yet I wish to take you for a few moments into larger fields, into ampler distances. For I have a message to bring to the Alumni of the University of Vermont, which comes from across the sea. We are all listening now with eager interest to the roar of conflict that comes to us from the far East, and I have a message for you from the far East. It is not a message from warriors to those whose hearts

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are on fire with love of combat. It is a message from the educators and students in Japan to the educators and students in the United States.

On the 28th of last May there met in the city of Tokio, an assemblage called together under the auspices of the president of the Imperial University of Japan, at which was present a large gathering representing more than twenty institutions of learning in that country. It was called to express their sense of the value, to the Japanese and to their educational institutions, of the influence of this country. It was presided over by the president of the Imperial University of Tokio. Among the speakers on that occasion were Count Okuma and the Marquis Ito, whose influence in Japan has been and is so great.

The expressions of those men as to the indebtedness of Japan to the United States of America for the men whom the United States had sent there, and the influence of our people upon their educators, were very remarkable. At that meeting on this 28th of May, they passed these resolutions as an expression of their feelings. If you will listen as I read them I shall be obliged to you.*

*These resolutions were forwarded to Gen. Stewart L. Woodford of New York and are as follows:

We, educators and students, representing the higher institutions of learning, in Tokio assembled on May 28, 1904, adopt the following resolutions:

1. That we express our appreciation of the part taken by the United States government in the peaceable opening of Japan to a new life and new civilization, beginning with the first treaty of friendship negotiated through Commodore Perry. [See over.]

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These resolutions, thus adopted, were forwarded to this country. On Thursday last I saw the original manuscript. I did not undertake to read it. It was largely signed and, as I was informed, contained the resolutions of which what I have read is no doubt a very free translation. I think this body of alumni is the first body in this country to whom those resolutions have been made known, for it was only last week that the resolutions were received in New York. I have thought, Mr. Chairman, that it would not be out of place, even among our present interests here, if we, as alumni, should send back a message of greeting to those educators and students of Japan; and I

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2. That we gratefully recognize the friendship of the people of the United States for the people of Japan, as manifested continuously during the last fifty years, and the many services rendered by them to our country, especially in the cause of education by the disinterested labors of American educators in the development of our institutions of learning; and in the cause of humanity, by the sympathy and assistance given to the families of our soldiers and sailors.

3. That we confirm the statement that Japan has not entered the present struggle for aggrandizement or conquest, but has been forced into it for the security of the empire, for the permanent peace of the East, and for the progress of that beneficent and enlightened civilization which Japan herself has imbibed from the nations of the West, and which she has made her own.

4. That in the struggle, standing as we do for principles which we believe are identical with those cherished by all enlightened nations, we look to the people of the United States for that sympathy which we believe our cause deserves; and especially do we turn to the colleges and universities of America, which have given to so many of us so cordial a welcome, and to whose teachers, alumni and students many of us are bound by ties of gratitude and friendship.

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have prepared a brief response of that kind, which I will ask you to adopt and forward to them, in recognition of our common interest in the great cause of education, which, in the words of Count Okuma, is "of the most vital importance to any nation, being the basis of all its progress, prosperity and strength."

I read to you, therefore, the following response which I have prepared, and move that it be forwarded as the response of the Alumni of the University of Vermont, to the proper authority in Japan.

JUDGE C. B. MCLAUGHLIN: I trust the proposed resolution will not be adopted in its entirety. In saying this I do not wish to be understood as opposing the resolution, except in so far as there is therein seemingly expressed a desire on the part of this Association that Japan may ultimately be successful in her present contest with Russia. On that subject, irrespective of what our individual feelings may be, I think the Association should remain silent. Russia at one time, and within the recollection of many now present, was the friend of this country, and at a time when such friendship meant and counted for much. Our people then appreciated Russia's act and the position which she took among the strong nations of the earth. Let us not now, apparently in forgetfulness of this act, pass a resolution which could in any way be construed as

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sympathizing with Japan or expressing a wish that Japan may triumph over our former friend.

I hope the resolution will be amended so as to eliminate everything therein contained which might be construed as evidencing any feeling on the part of this Association for or against either Russia or Japan in their present contest.

RESPONSE TO THE JAPANESE RESOLUTIONS

[As modified in compliance with the above suggestion]

The Alumni of the University of Vermont, who have gathered to celebrate its centennial anniversary, have listened with great interest to the resolutions which were adopted at the meeting of educators and students of Japan which was held at Tokio on the 28th of May last.

The sense which those resolutions express of the indebtedness of the cause of education in Japan to the services of American educators, and the recognition of the friendly relations which have prevailed between the colleges and universities of America and those sons of Japan whom our colleges and universities are glad and proud to reckon among their alumni, have touched us deeply.

We rejoice in the friendly relations which have prevailed and still prevail between the two nations, and still more in the relations of thought and purpose which are drawing the educators and students of both nations more close to each other in spirit, though separated by the width of the world; and we trust that the coming years may make those relations ever more firm and extensive.

We send across the continent and the ocean an expression of our earnest hope that the time of trial through which Japan is passing may soon come to an end in such wise as to help on her people in a progress to yet higher planes of wisdom and knowledge, and that they may attain yet greater successes in the high cause of education; for we recognize the truth of the words of one of the distinguished speakers at the meeting which adopted the resolutions to which we now reply, that education is "of the most vital importance to every nation, being the basis of all its progress, prosperity and strength."

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[This response was unanimously adopted, and a handsomely engraved copy of the same was forwarded by the secretary of the Association to President Yamagawan of the Imperial University of Tokio.]

MR. CATLIN: This is a University of Vermont occasion. We cannot hear from each member of our family in the short time we can remain here, but we must not forget our half-brother, whom we have with us today. I will call upon Prof. W. O. Atwater of the Wesleyan University,—and I wish now I had not told my "drinking it all in" story.

PROFESSOR ATWATER'S SPEECH

When Mr. Catlin was speaking of his very successful efforts in raising the endowment of the University I was wondering why I could not quite understand him. Sometimes he seemed to be talking about a fund and sometimes he left off the "d" and talked about raising fun. But as he went on and told how one amount came in after another, I saw that this mixing of words was entirely natural. It must have been great fun to be able to do so much in so short a time toward raising this great fund.

And when Mr. Catlin talked of the growth of the University and of its large and increasing influence, I was thinking of the significance of the University in our national life and how the U.V.M. has fulfilled its mission in the past, is fulfilling it now more largely than ever before, and promises increasing usefulness in the future.

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We have been hearing how some of the graduates of the University of Vermont are managing great enterprises in other parts of the world. One engineers a subway in London; another puts a bridge across a great chasm in Asia; still another is at the head of an enormous mining enterprise in South Africa. This morning we heard from the lips of a distinguished alumnus about a work of international arbitration in which he has borne so large a share and which brings us nearer to the day

"When the war-drum throbs no longer and the battle-flags are furled
In the Parliament of man, the Federation of the world."

But if this influence extends so far, it is most profoundly felt at home. It is at its greatest with the young men and women who come from the hillsides and valleys, from the Green Mountains and from the distant prairies to this old home of education, and carry away with them not simply the learning and the discipline which enable them to gain more for themselves, but also the power of influencing others and the ideals and aspirations with which they may render the highest service of citizenship, and may become in the larger sense contributors to the welfare of the republic.

We have been hearing of great changes in the University, and seeing the genial benefactor who has been presiding at the alumni breakfast, reminds me of one. Many years ago when I was a little boy here in Burlington I had to go to town at the

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gray dawn of a September morning; on the way I met a big boy whom I knew, and who had just entered college and was on his way to chapel—some of you younger people may have read or heard your fathers tell about morning chapel in those days—I remember very vividly even now how I was impressed by this example of obedience to the adage:

"Early to bed and early to rise
Makes a man healthy, wealthy and wise."

In later years I have watched from afar the successful career whose high ideals were set forth in his address this morning, the accumulation of the wealth with which he has so generously endowed the University; and we have only to look out of the window here and see in that magnificent building one of the many evidences of the wisdom which guides his benevolence. But think of the change! The alumni of the University today breakfasting here at half past twelve instead of six, and that very model of matutinal diligence, not only countenances the practice by his presence (pointing at Mr. Converse) but lends it dignity by presiding.

We older alumni remember that when we came up here on the hill, it was to study Latin and Greek and mathematics until near the end of the senior year. From them we obtained high ideals of life and truth. With them came stern mental discipline and a culture which we dare not undervalue. But today, how are these things changed! The classics and the mathematics remain, but all

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the fruits of modern knowledge are added; the curriculum is wonderfully enlarged and, happily, it keeps pace with the thought of the day. It is an educational revolution, but one which adapts the University to the present without giving up the inheritance of the past.

When I was here in college, we only heard about discoveries; today the men of the University are making them. Why, here is a case right at hand. We used to read how men had crossed the seas to discover here in the New World the fountain of perpetual youth. There's the man (pointing to President Buckham) who has discovered it right here.

When I was here, the number of students was few. I should hardly be willing to tell you how small was the number in my own class. If any one of that time had ventured to prophesy entering classes of a hundred, it would have been called an iridescent dream—and yet, I am told that it is already realized.

Thinking of this growth in numbers of students and faculty, and the even greater growth in educational advantages, I have been asking myself, What is the profounder meaning? What is the real significance of the University today?

As a student and teacher of physical science, I find myself continually dealing with two fundamental laws: the law of the conservation of matter and the law of the conservation of energy. These

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govern the material world, these underlie the scientific teaching of the University and guide its spirit.

As men and as citizens, interested in the things of the higher intellectual and moral welfare, we find ourselves dealing with two other laws, resting upon equally firm basis of reason: the law of truth and the law of service. These also pervade life and thought; and they likewise underlie the spirit and the teaching of the University. In obedience to the laws of truth, the University teaches us how to find the truth, tells us to follow it; in accordance with the law of service, it teaches us the duty and the way of rendering that service to the community which the divine Author of all these laws intended for us. Thus it is that in the larger sense the universities of today and, with the rest, the University of Vermont, are fulfilling their high mission. For the privilege of sharing in that labor, for the help the University gives us so to perform it, we cannot be too thankful.

MR. CATLIN: I think we would now like to hear from another member of our famous New York Centennial Fund conference, Judge McLaughlin.

JUDGE McLAUGHLIN'S SPEECH

Mr. President and Friends of the University:

I wish our good friend, Mr. Converse, had given up his position as President of this Association at least five minutes before he did. Less than five

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minutes before he called his successor to the chair he sent a note to me, saying that I would be called upon to say a word before the meeting adjourned. Ever since this message was received I have been thinking what I could say that would be of any interest whatever to the members of this association, and the result of my efforts has left me in about the same condition that one of brother Hill's friends found himself in on returning one evening late from a dinner. It was dark, and his attention was more fixed on keeping on the sidewalk at all than it was on keeping in the center of it. He was not entirely successful in his efforts, because he came in contact with a shade tree, which was the only one on the street. The collision was neither pleasant nor effective. After a few preliminaries, however, he renewed his efforts to proceed, when a second collision occurred, and this one was quite effective, because he found himself at full length upon the sidewalk. As he slowly arose he clapped both hands upon his head and exclaimed: "Lost, lost, lost, in an impenetrable forest." After sitting here so long and listening to the many good things that have been said, I find myself lost to discover what I can possibly say that may be in the slightest degree interesting to any of you.

On my way down the lake yesterday, as we approached this beautiful city—and there is none more beautiful, I care not where you go—I wondered why it was that this place had not become a

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great seat of learning like Harvard or Yale, and as a result of my efforts I finally concluded that it was not on account of its natural location. The Green Mountains upon the one side and the Adirondacks upon the other, with a beautiful sheet of water in front, are all that one could naturally ask nature to do and the only explanation which I could find was in the fact that the friends of the University itself had not taken advantage of what nature at least had done for them—that they had not brought the thinking public to see what an ideal spot it was and what great advantages it had for a seat of learning.

I am glad, however, to say that within the last few years rapid strides have been made in this direction, notably in the prominence given to athletics and the production of a periodical which does honor and credit to the institution.

The State itself has a reputation which extends far beyond its borders, and there is no reason why the reputation of the University should not extend far beyond that of the State. It is, however, a pleasant thought that if the reputation of the University is not as extensive as that of the State, it is as least more accurate. And this reminds me of an incident which occurred last March, while I was spending a few days in North Carolina shooting. There were three in our party and the gentleman whose guests we were, had, with that wholesome hospitality which characterizes gentlemen of that

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state, provided us with a colored man, who carried our ammunition. (Of course he did not carry anything else, because people in North Carolina, like people in Vermont, never drink anything except water.) The other two members of the party were younger (if not quite as heavy) than I was, and naturally I let them do most of the shooting; and to make up for the loss in shooting I indulged in reminiscences with the colored man, and in doing so, presuming on the short acquaintance thus formed, he wanted to know if I could tell him anything about the present war. I asked him what war he referred to, and he said: "Dat war down East, dat dey discuss at Hank Wilson's store every night." I replied: "You refer to the war between Russia and Japan;" and he said, "Yes, dat is the war." I said, "Where do you think 'Down East' is?" and he responded, "I nebber heard but one Down East and that was Vermont."

So you see that while the reputation of the State extends far beyond its borders, it is not entirely accurate. This cannot be said of this University. No matter where you go, if the University has any reputation at all, it is accurate; and this is due in no small degree to what its graduates have done and the position which they have taken in the affairs of the world.

I congratulate you upon the progress which the University has made in the past few years, and also upon the renewed interest which its friends are now

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taking in its behalf, as evidenced by the endowment fund which has been raised, and which we hope during the coming year may be very materially increased.

MR. CATLIN: In spite of the announcement by the President that we were not to say anything of the endowment fund-raising at this commencement, I can't help it, and he can't help himself if I do just here and now, and others want to; so I will call upon Mr. Daniel L. Cady of New York, who has a word for us.

DANIEL L. CADY'S SPEECH

Mr. Chairman and Friends of the University:

Though I have the honor to be called upon as President of the New York Alumni, and though, of course, I have all sorts of ready-made speeches and remarks, pigeon-holed and indexed in my pockets, which I can produce at a minute's notice to fit any phase of this happy occasion, yet, with the permission of the Chairman, I wish to speak today on behalf of the good class of '86. The breakfast, however, has been so enjoyable, and it is getting so near lunch time, or dinner time, as the case may be, that I think I had best only say enough to cause Chairman Catlin to revise the report he has just made on the Endowment Fund. I would like to put him to the trouble of revising his figures, and making a new tabulation. As a good

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business man I would like to have him bring his report thoroughly down to date, and so I say I am proud and happy to announce, on behalf of the class of '86, that within the last month or two the class has contributed, as its first donation to the Centennial Endowment Fund, the sum of $1,000.

And I would further announce that this sum has not only been pledged and subscribed, but collected and paid over, and is now available. In the words of the merchant princes of Baxter Street, it is "Cash Money." I will hand the amount to the secretary of the Endowment Fund Committee to-day, and only desire to say in closing that all of the class have not been heard from either. They are scattered throughout the world from "The Mill" to Manila, and from the Green Mountains to the Ganges, but I am going to take the time to locate every one of them, for they are all loyal to the University if not all wealthy, and I hope at some future time that the class will be able to make a creditable supplemental report.

MR. CATLIN: There must always come an end to an occasion of this kind. I now therefore regretfully declare the adjournment of this most enjoyable meeting of our Associate Alumni.

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ADDRESS AT THE LAYING OF THE CORNER-STONE OF THE NEW MEDICAL BUILDING

BY DEAN H. C. TINKHAM, M. D. 1883

I consider it a great honor to be present in this way at the laying of the corner-stone of a new building for the Medical Department of the University of Vermont. It is an occasion that I have looked forward to with great desire for many years.

The imperative need of a new building for the Medical Department was only emphasized by the fire of last December, for the old building was entirely inadequate to the needs of the department, and this laying of the corner-stone, which is the assurance that there is to be a new building, ample in size, convenient in arrangement, and equipped to meet the requirements of the modern teaching, gives me as much satisfaction, as much pleasure, as any personal attainment of my professional life.

It gives me additional pleasure to speak for this department of the University on this occasion, for it is so much a part of my life and so near my heart, that it is always a pleasure to me to discuss it.

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The Medical Department of the University of Vermont came into existence eighty-three years ago. It had a more or less successful life for seventeen years, when it was apparently cut off in the bloom of its youth; for eighteen years, to all appearances, it was dead. It came to be considered a thing of the past, an unsuccessful venture; but at the end of this time it was aroused from this condition of coma in which it had been so long, and for the past fifty years (with the exception of some slight functional nervous disturbances) has been in a healthy condition and growing stronger and better every year.

During the past twenty-five years there has been a wonderful advancement in the knowledge of medicine. This has been a period of investigation and research. The results have been astonishing, and have revolutionized the older ideas of medicine and surgery. The work in pathology and bacteriology especially has entirely changed the idea of the cause of disease, and consequently the treatment. Many diseases that have baffled the physician and have been considered incurable are now being treated successfully to recovery. Diseases that have been considered uncontrollable and have swept countries and localities with terrible epidemics attended with appalling fatality, have been found to be entirely under the control of simple regulations. If epidemics come now, it is because some one has disregarded the well-known rules for

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their prevention. The advance in surgery is no less wonderful: operations are being done every day that were considered impossible; cases are being cured by the application of surgical appliances that were left without treatment, because as yet none had been devised; and surgical conditions are recognized and successfully met that have gone with the patient to the churchyard unknown.

This wonderful advancement in medical knowledge is the result of patient, persistent and careful investigation; investigation as to the cause of disease, investigation of the effect of the disease on the body, and investigation of the means to destroy the germs of disease either before or after they have entered the body. We have much positive knowledge in regard to these things, but there is still much to be discovered.

The Medical Department of the University of Vermont has also been progressive. It has accepted as facts, new ideas in medicine and surgery as soon as they have been proved, and taught them to its students. It has adopted the most approved method of teaching. It has equipped laboratories for teaching the newer methods of investigating disease. In short, it has made every effort to take advantage of all modern ideas and methods of teaching medicine.

It has also endeavored to maintain a satisfactory standard of medical education. That it has done

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this is fully attested by the fact that the graduates of the Medical Department of the University of Vermont are admitted to the regents' examinations of the state of New York, for license to practice medicine in New York, on the same conditions as graduates of the medical schools of that state; and also by the fact that students from our graduating classes have satisfactorily passed the examinations of the State Board of Massachusetts and received a license to practice medicine in that state, before completing their course of study here.

The study of medicine is very unlike what it was. The period of study has been materially increased. The standard of requirements, both for preliminary education and to graduate in medicine, has been raised. A graded course of instruction has been adopted, and laboratory training incorporated in the curriculum.

The physician of today must be more thoroughly trained in every way. He must be thoroughly conversant, not only with the *results* of medical research but also with the *methods*, so that he may be able to apply them in the diagnosis of diseases which he may be called to treat.

It is very evident, then, that a medical school, in order to be able to teach well and to graduate well qualified men, must have sufficient room and the necessary equipment. The old building, as I have said, had become entirely inadequate both as regards room and equipment to meet the present

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requirements of the department. Rooms for various laboratory work had to be found elsewhere, and the rooms used in the building were not adapted to the present work.

The proposed new building has been planned to meet all the requirements of modern medical teaching. There are ample lecture rooms, recitation rooms and laboratories. There are rooms for practical work and research in the various departments of medicine. It is to be a plain building without ornamentation, but as strong in character as it is simple, a fine addition to the magnificent group of University buildings.

The laying of this corner-stone marks the beginning of a new epoch in the history of the department. With the additional facilities for teaching that will be available in the new building, it will do better work and graduate men better qualified to go out to battle with disease and to relieve the suffering of the unfortunate. It should influence the young men who are seeking a medical education, and who would naturally come to the University of Vermont to take their training here instead of looking to other institutions for it, because we can offer them as good facilities for study, and as good instruction, as they can find elsewhere, and in a most beautiful city free from many of the distracting influences of larger towns.

The University of Vermont is of much importance to the city of Burlington. It may be that the

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coming of students and the yearly functions at Commencement time have come to be considered in such a matter-of-fact way, that their importance has been entirely overlooked.

A university town receives much from its university in culture and refinement; much in the way of educational and elevating influences; and much in social opportunities. Its citizens have the opportunity to give their children a liberal education at very much less expense than if they had to go away from home. It makes the city a more desirable place to live in, and so attracts a desirable class of people to secure homes here. And finally, it returns directly to the city more money than the city receives from any business now here.

The Medical Department makes available better qualified physicians and surgeons to care for you when you are sick; for whether the physicians of the city are directly connected with the department or not, they are all influenced by it to more careful study and more thorough investigation.

The money that is left in the city each year by the students of the Medical Department for fees, board and incidental expenses is equal to the income of a million and a half dollars at six per cent.

The University of Vermont is glad to serve the people of Burlington. It gives us delight to be able to give you the opportunities for pleasure and profit, and we look forward with pleasure to the possibility of being able to serve you better.

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And now in closing I will say, that there *will* rise on this corner-stone a new building for the Medical Department. The friends of the University *will* come forward to meet this most urgent need; many have already done so. The money to make this building possible *will* come and the department *will* go on to a brighter and better future.

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THE CENTENNIAL ORATION

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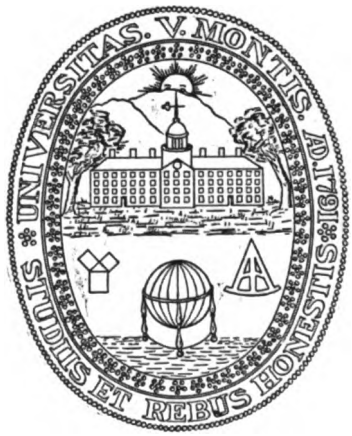

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THE CENTENNIAL ORATION

BY D. P. KINGSLEY, LL. D.

A RETROSPECT

In "As You Like It," the cynical, worldly-wise *Touchstone* asks the simple countryman, *William*, patronizingly, and with something of a sneer, "Wast born i' the forest here?" and *William*, answering, and unconsciously expressing at the same time inborn affection for the fields and the Forest of Arden, says: "Ay, sir, I thank God." If to us, children of this Forest of Arden, some *Touchstone* from the larger world should come to-day, full of wise saws and patronage, and ask "Wast born i' Vermont here?" the same answer, breathing the same affection, would come from each as quick and as pat as from *William*, and with more meaning: "Ay, sir, I thank God." Whether we claim fellowship here by birth or blood or training, or by all three, affection is the same. Our affection for everything that bears the sign-manual of the University, our respect for anything that comes out of these green hills, are unreasoning, no doubt, but we love that very unreason and we pity people who have no such heritage. If, therefore,

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we briefly give this unreason rein, and for a moment lightly follow whithersoever it leads, may we not plead—if justification be sought—that the traditions, the memories, the affections, the customs, the hopes, the fears, and the heroisms centered in these celebrations, once invoked, have cabalistic powers and, in turn, arouse spirits not easily controlled—spirits that bring to our quickened sensibilities, through the dim aisles of tradition or perhaps over the unmeasured seas of heredity and subconsciousness, the din of battles that reach from Ticonderoga to Gettysburg,—the story of a struggle that began with Daniel Clarke Sanders in 1800 and will be transmitted by the class of 1904.

This is our second Jubilee. Fifty years ago the University of Vermont summoned her children home, and with becoming dignity and great pride reviewed the history that had then been made. In glad obedience to a like summons, we are now assembled at the One Hundredth Commencement.

Normally, we are rational men and women,—some of us still young, some of us almost old, but today we are all young and, we confess, a little irrational. Age is a matter of the mind, and if we choose to say that we are an hundred years young,—to assume that the fellowship of scholars is like the Communion of the Saints,—the century becomes not an expression of distance or a measure of time, but an audience chamber into which this summons of *Alma Mater* has brought every saint,

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every hero and every scholar, living or dead, who belongs to this Gild.

Our irrationality takes that form and pleases itself with that conceit. Therefore, while we see and honor the men who represent the organic life of the University and the State, we also see with them another, a larger, a most distinguished company—men of heroic mould, men from our heroic age, men who dared much, suffered much, achieved much; men who, in the perspective of history, loom so large that, seeing them, we are disposed to cry with Donne:

"We are scarce our fathers' shadows, cast at noon."

With the undergraduates we see other young men and women, with faces as eager, in lines of various lengths, but an hundred deep; all the processions of all Commencement Days coalesce; the class of 1804 marches with the class of 1904, and is as young.

The life of a century is here and reveals itself with a certainty of touch and a clearness of vision that surpass reality. If I could project upon a screen the pictures which your memories hold, and with them the scenes that this other silent but not unreal company would depict, and move them in panorama before all eyes, they would record the struggles of this College and of the State as they can never be written. That we cannot give them material color and form does not detract at all from their reality. The picture that is so vivid to you,

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however, is probably beyond the vision of your neighbor. We have all been touched with Hamlet's madness, and see that which arouses our very souls where other eyes see nothing.

In our fanciful audience chamber there are various groups: there are the men of the Revolution and of Vermont's period of independence; the men of the first half-century and of the first Jubilee; the men of the last half-century; the men of the present day.

Was there ever another such story as that which tells how the territory between Lake Champlain and the Connecticut River came to be an independent republic and then a State of the Union? Is there recorded a finer struggle for human freedom? Every State in the Union has an inspiring history, but no other in the entire forty-five has such a history as Vermont.

The men who settled the New Hampshire Grants were first of all pioneers—men of imagination and courage and resources. They may have been in the place of their earlier abode, down in Massachusetts and Connecticut, a bit rebellious, a little hard to manage. I have read something to that effect, but as that charge was justly made against the Puritans themselves, it only adds to the interest of whatever our fathers did. They spread out through the forest to the North and toward Lake Champlain, taking title to their lands from Benning Wentworth, of New Hampshire. They had scarcely cleared

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the forest and built their cabins when the office-holding land-grabbers of New York, an enemy more dangerous than the Indian, descended upon them. They resisted, of course, and their resistance was both effective and picturesque. In the midst of this struggle for their homes came the fight at Lexington and at Concord, following years of more or less open rebellion in the Colonies.

In that hour of confusion and disorganization and doubt, out of the North, from what then seemed almost No-man's Land, came the first clear, aggressive note of defiance and of victory.

Three weeks after the "embattled farmers" had stood

> "By the rude bridge that arched the flood,
> * * * * * *
> And fired the shot heard round the world"

Ethan Allen and his little band of Green Mountain Boys electrified the Colonies by taking possession of all this frontier in the name of the Continental Congress. Allen claimed that day to hold two commissions, one from Jehovah and one from the Continental Congress. Woodrow Wilson says that he held neither. It is certain that he did not hold the latter; but history, more veracious than "A History of the American People," has since made his claim to the former reasonably good. This was the first victory of the Revolution; it was the first aggressive act of war; the first time that Colonists assumed the offensive and attacked the Crown.

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Senator Hoar in his "Autobiography of Seventy Years" says that John Buttrick's order to fire was given to British subjects, but it was obeyed by American citizens.

The men who crept at daybreak under the walls of Ticonderoga, struck down a British sentinel, demanded that the British colors be lowered, and actually lowered them, demanded and received the surrender of the troops of his Majesty, King George III., were certainly no longer British subjects, neither were they American citizens. They were, as yet, not even Vermonters; they were just rebels without a government and almost without a country. That they were rebels probably disturbed them less than a like status disturbed the Colonists. They were used to it. They had been in open rebellion against New York for years, and Allen and, indeed, most of their distinguished citizens, had been branded as felons by that State.

The Declaration of Independence by the Colonists at Philadelphia in 1776 was followed with a declaration of independence by Vermont, which, in its way, was quite as great. There were thirteen Colonies, the smallest of which was more populous and wealthy than Vermont. The men of Vermont stood alone, without so much as a clear title to their homes, without right to representation in Congress or protection against attack, on the extreme frontier in the very track of invasion; yet they met, declared themselves an independent State

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and adopted a fundamental law, which in its sanity, its declaration against slavery, its provision for public education, up to and including the University, is unique, and will forever hold an honorable place in the history of the development of nations. On that foundation they organized a Commonwealth which preserved its autonomy for fourteen years.

Bennington, in 1777, where again the men from the Green Mountains bore so distinguished a part, was to the struggling Colonies almost like another Ticonderoga. Indeed, there was no hour in that seven years' fight when Vermont was less desperately involved than the Colonies themselves. Yet, when the war was over, Vermont was denied the fruits of the common victory. She was not only denied the fruits of the victory she had helped to win, but plans were perfected to dispose of her as Europe disposed of Poland. She pleaded long in vain; she sent appeals to Congress, to the people of the United States, and to the Colonies, separately. The people heard and understood her. They were pioneers, too, and they knew for what Vermont was pleading; they knew what it meant to conquer homes in a land "filled with savages, scorpions and beasts of prey", as one of these public appeals puts it. When Ira Allen laid the plan and Thomas Chittenden called on the contiguous territory for help, that territory responded with open rebellion

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against their own States. Here the Founder of this University rendered his greatest service to the State. He drove off the wolves that would have dismembered Vermont; he saved her from the enticing offers of Great Britain, and finally placed her in the galaxy of States.

In scrutinizing, therefore, the figures in the group representing our heroic age, the eye naturally rests first on Ira Allen. We are proud of the other Allens, of the Chittendens, the Warners, the Bakers, the Fays and the Robinsons, but Ira Allen not only served the State brilliantly—saved the State probably—but he finally put into definite form in this University the ideas of human freedom and higher education which actuated all the men of that time. No college in all the hundreds now existing in the United States sprang from finer seed.

In this audience proper is a little handful of men who attended that first great festival. They saw and talked with the three survivors of the class of 1804. By touch and sight, therefore, the visible part of this audience has been in direct contact with the Eighteenth Century; with the time of Vermont's admission into the Union; with the period of Vermont's independence; with the date of the College Charter; almost with the date when the idea of this University first found a place in the Constitution of 1777.

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To the men who saw it, that first Jubilee is a reality still; to us who did not see it, it is today no less a reality. Its spirit is here. The men who made that occasion memorable are here in our larger audience. Let us call some of them forth.

On more than one occassion during that festival, Jacob Collamer presided. Jacob Collamer! A name that suggests the dignity of Jove; a fame of like quality. On the Committee having the celebration in charge was Henry J. Raymond, that brilliant son, whose like, I fear, our half-century cannot show! George Wyllys Benedict was there and made an address. George Wyllys Benedict! who, as a young man, found the University homeless and almost penniless; who, nevertheless, gave a service so fine that it has placed him amongst our Immortals; by his personal service and the service and loyalty of his sons and grandsons, he is in every page of our history since 1825. Frederick Billings signed a telegram of congratulation from California to the Committee in charge. Frederick Billings! the great pioneer, the empire builder, the princely benefactor!

Of the leading addresses on that memorable occasion College fame declares that the "Historical Discourse" of ex-President Wheeler is one of the great documents of the University, and that the Oration by James R. Spalding was one of the finest utterances of philosophical radicalism ever pronounced on any academic occasion.

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The students of that day are in our larger audience also—and what men they were! McKendree Petty was then a tutor, having graduated five years before; in him dwelt some of the great qualities of Mark Hopkins. Something of him is in many of us, and for that, as well as our Vermont birthright, we are thankful. Matthew Hale had graduated only three years earlier, and Henry Augustus Pierson Torrey entered College the following autumn. Early or late, there are no finer names than these, no stronger, no gentler, no wiser men. May I add, —though I am not supposed to speak of the living —that the period also produced Matthew Henry Buckham, John Ellsworth Goodrich, John Heman Converse, and others of like quality.

Other names appear, of such distinction that the celebration seems an event of a quality not likely ever to be surpassed in the history of the University.

The Rev. John Wheeler in his historical address on that occasion dwelt on the danger of frequent changes in the administration of a college. In our first half-century we suffered on that account. But in our second half-century we have been blessed, indeed almost distinguished, by the length of service of certain men, and by an administration which, in some sense, comprehends the entire period.

These names so cover the last fifty years, and have throughout wrought in such harmony, that they take on the force and the majesty of a clear

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purpose that goes direct toward a goal: Torrey, Petty, Barbour, Perkins, Emerson, Goodrich, Buckham.

Quite two-thirds of our half-century is technically comprised within the administration which today directs the fortunes of the College. From it the greater number of this audience got their training. It began nominally in 1871, but its spirit was in the College during the brilliant administration of President Angell; it was developing during the Civil War; it was at work when Senator Morrill secured for the University a second foundation; indeed, it took its beginning in the heart and character and mind of a student who graduated three years before that first Jubilee. From 1847 to 1904 —fifty-seven years—there has been no hour when the University of Vermont has not been the hope, the ambition and, for forty-seven years, the care of Matthew Henry Buckham. I know of no parallel to this length of service in any American college. In addition, apply what test you like to the University today; apply the same test to the University as it was in 1854; then measure the advance,—estimate the achievement! In his presence I am not permitted to say what I would, but as I know of no longer, so I am bound to say I know of no finer, service. I know of no broader administration; this has kept the institution modern. I know of no administration with higher ideals; this has kept the institution sound. I know of no serener

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courage,—courage that has labored on when days were drear and the outlook gloomy.

The administration of President Buckham has secured for the College about all its buildings, substantially all its equipment, and all its permanent funds derived from voluntary contributions. It has brought, not only the usual college course, but the instruction planned by Senator Morrill, close to the people of the State. It has increased the number of students five-fold. It has given, perhaps, the most distinguished example of co-education in higher education. The Medical College, after a striking period of success and steady advancement in its standards, has finally been made a College in the University. All the departments that seem strange and very modern to many of us have grown up within this period, and a course of study determined largely by the students' election has been tested as fully, perhaps, as in any college in the land.

The nearer we get to the present the more effective the administration of the University becomes, and it is no exaggeration to say that the last twenty-five years has seen more accomplished in matters which insure the perpetuity of the University, than was accomplished in the previous seventy-five years.

Men live again in their children. The immortality that comes to men through children is as certain as anything we know. The birth of a butterfly symbolizes the beginning of the life Eternal,

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but the birth of a child takes Immortality out of the realm of speculation and dogma. Institutions play the same part in the life of ideas, principles and men. The ideas and the men of 1804, the ideas and the men of 1854, are a living force in the University and in us. We are here to acknowledge this and humbly to pledge an honest effort to maintain the standards and the faith of the Fathers. To our Saints and Heroes,—to the men of 1777, of 1791, of 1804, of 1854, we offer that homage which, in the East, has become a religion. We proudly claim from them our blood, our beliefs, our history, our traditions,—even our superstitions. To the little band who were participants in that first Jubilee, who take us by elbow touch to the very birth-hour of the University, we uncover. Across the intervening years, down the long line stretching back through the century, we hail all others, living or dead, whose virtues are enshrined in this Institution and perpetuated in the good learning and sound manhood of the Nation.

With them we turn our faces toward the future.

A PROSPECT

Facing the problems of the hour and of the future, the University of Vermont has points of surpassing strength. She has, first of all, the strength of unselfishness. No college for a century has given, more continuously, to the world, and received from outside less in return. It has been

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the unique mission of this institution, and of this State, to produce men of unusual moral fibre, endow them here with a higher education, and then send them out to build other commonwealths and found other colleges.

The University has also the strength that comes from the rare quality of the youth who seek her tutelage.

No one has drawn the picture of a Vermont home, from this view-point, better than McLaren in his story of George Howe. He says:

"There was just a single ambition in these "humble homes, to have one of its members at "college, and if Domsie approved a lad, then his "brothers and sisters would give their wages, "and the family would live on skim milk and "oat cake, to let him have his chance."

George Howe has entered this College and graduated from it many times. Such homes are scattered all through these green hills. The spirit of that Scotch family surrounded the early youth of many of the boys and girls who have passed this way on their journey to manhood and womanhood and distinction.

This fact was also in my mind when I said a moment ago that no college in all the land sprang from finer seed; and I now add, no other college in the land has such material to work on today.

The graduate of this University should quickly become a man who is felt. He has a way of look-

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ing the world squarely in the eye, and he isn't afraid. He doesn't know how to be afraid—doesn't know enough of the things that make other men timid. He hasn't been spoiled by the pressure of the mob. He doesn't waste time on the artificialities of life, on which most men fritter away their strength; he goes direct to the matter, straight to the heart of accomplishment. He expects to work. He knows how.

The quality of leadership is in the very soul of such boys. They are clear-eyed, deep-chested. They instinctively use the Bismarckian theory of diplomacy and tell the truth. They may have few of the so-called graces of life, they may be to the world a little uncouth at first, but they usually take possession of the world while it is smiling at them. They become leaders by sheer moral force and intellectual integrity.

If the history of her first century is to be in so far repeated, and it probably will be, this University will continue giving, she will continue to send forth to other States a very large part of her own product, a considerable measure of the very substance of the State.

Happily the larger world into which our men must go is calling for them loudly just now. There is work to do. There are new careers waiting; waiting for men who are strong enough to meet extraordinary requirements.

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What that work is, what these careers may be, let us consider.

I have said there are new careers. This implies the judgment that the learned professions no longer offer the highest and best opportunity to the scholar.

For today, and for as much of the future as may be included in a modest forecast, the largest opportunities in this country are not in the professions and, in my judgment, will not be again soon, if ever. The great opportunities—the very great careers of the future, are in what, from lack of a better name, I call business.

In society as it existed in the Colonies and for nearly a century later, the place of the professions was unchallenged and unchallengeable; but a change has come, latterly a challenge has gone forth and a trial of strength has been had which, while it has not shown any real degeneration in the professions, has shown the existence of new conditions, offering careers more brilliant, more useful, and more satisfying.

The currents of life have shifted and opportunity, as a result, lies in somewhat strange fields. As life has changed types have changed. Certain qualities that were supposed to be the peculiar property of the professions have strayed and have even wonderfully flourished in new environments.

Initiative and real leadership have decidedly shifted their habitat. The most prophetic, powerful and useful type of citizen in our civilization

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has come to be the man of action, the man of affairs. He is useful because he is close to life as it is; he is powerful because he understands life as it is; he is prophetic because he understands something of life as it is to be. He may or may not have been in the professions earlier. He may or may not have earned a degree. His learning may have come from books or from men. These are minor considerations. His problem is the thing—and his problem is Life,—teeming, quivering, fighting Life.

The power, responsibility and character of men of this class is now such that college-bred men will seek similar careers hereafter or miss the highest opportunity. Such careers, moreover, appeal powerfully to the College Ideal, once their real scope is understood.

A distinguished divine in the latter half of the Seventeenth Century, said that in the settlement of the Colonies "God sifted a whole nation that He might send choice grain into His wilderness." If that preacher were alive now and knew the story of the last one hundred years, he would realize that this sifting process was not confined to his time or to one nation. The world has been sifted and is being sifted for "choice grain." We have built a nation by the strangest process ever seen. It began when Vermont pointed the way of empire in 1791. It has gone on until the Thirteen Original States have become forty-five. In the entire process, if

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we except the happenings in connection with the Mexican War, we can fairly state that no province was ravished,—none of the usual programme of nations was carried out. State after State was presented to our Republic by the instinct of the nations. The people rose up all over the world; they came to us. We did not go out and conquer them.

It is doubtful if there is anywhere historically a clearer point of departure than that which marks the establishment of the independence of the Thirteen Colonies. This arises not alone from the fact that then a nation was born,—nor from the fact that certain great principles of human freedom laid down in the Declaration of Independence were then embodied in the Constitution, but from a fact which becomes clearer as our development progresses. The millions of the world have come to us not altogether because they believed in our Constitution and in our Institutions, but actuated by one of those mysterious impulses which have, through all time, resulted in wonderful movements amongst the people, without any clear knowledge on their part of why they moved or what they would ultimately achieve. It was such a movement as, in the development of the earth, submerged continents and raised new ones from the deep. The people wanted land; they wanted to escape certain institutions which crushed and smothered; they wanted freedom to worship God according to the dictates of conscience; but down underneath they wanted

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something more. They wanted a new civilization; they wanted a society based on a readjustment of things, based on such conquest of the forces of nature as would make life worth while, based on the doctrine that men should co-operate with and not slay each other. As a result, about every ship sailing or steaming westward, since Columbus anchored his caravels off San Salvador, has carried a freight of humanity full of rebellion against what was behind,—full of hope as to the new world. An Englishman, writing anonymously, has lately briefed the story and stated the existing condition from the European point of view, as follows:

"For a century past she (America) has drawn to herself, by an irresistible attraction, the boldest, the most masterful, the most practically intelligent of the spirits of Europe; just as by the same law she has repelled the sensitive, the contemplative, and the devout. Unconsciously, by the mere fact of her existence, she has sifted the nations. The children of the spirit have slipped through the iron net of her destinies, but the children of the world she has gathered into her granaries. * * * Over her unencumbered plains the genius of industry ranges unchallenged, naked, unashamed. * * * Endowed above all the nations of the world with intelligence, energy and force,—unhampered by the splendid ruins of the past which, however great, does but encumber in the old world, with fears, hesitations and regrets, the difficult march to the promised

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land of the future,—combining the magnificent enthusiasm of youth with the wariness of mature years,—animated by a confidence almost religious in their own destiny, the American people are called upon, it would seem, to determine in a pre-eminent degree, the form that is to be assumed by the society of the future; upon them hangs the fate of the Western World."

I quote this because it is the usual view of the foreign critic, and of some of our own household. But it is neither correct nor fair. It is a criticism with all its flattering admissions planned to lead to a certain conclusion. It is born of a desire to explain away a part of our success, of a purpose to show that we are surely coming to disaster in the further development of the country.

We have sifted the nations, but the sifting has not been that generally claimed and usually admitted. We have done more than attract the bold, the masterful, the practically intelligent. The enormous energy of this country is not so much the result of power assembled, as of power evolved. Humanity has here developed a new capacity for work, new boldness in attempting problems, new ingenuity in utilizing the forces of nature. So swiftly has this gone forward, so great is its present progress, that in 1920 (so statisticians tell us) the mechanical energy of this nation will, in the aggregate, equal the mechanical energy of all Europe at that time, with three-fold our population. In other

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words, we are within reach of the day when, in the use of what has come to be the most necessary implement of commerce and progress, every American will be the equal of three Europeans.

We have sifted the nations, but with the bold, the masterful and the intelligent we have attracted the gentle, the devout, the contemplative. Indeed, these qualities usually go together, if either is to be of use to the world. Such a segregation as this critic claims, might or might not portend trouble for us, but it would leave a lot of weaklings in Europe—who, with all devotion and gentleness, would necessarily be impotent.

The bold spirit is usually gentle; the intelligent man is, in the proper sense of the word, devout; the masterful man usually has ideals to the furtherance of which he bends other men's wills.

We have taken fully as much spirituality as force from Europe.

Under a programme, which for the first time completely unshackled industry, resulting in unprecedented business activity, the qualities which are supposed to adorn a ripened civilization have not as yet greatly asserted themselves; spiritual evolution has naturally not advanced as rapidly as has the evolution of energy and industry. But the Civil War tells whether sacrifice for principle is still possible, and the Spanish War records an act in defense of the oppressed so quixotic that Europe has only just begun to accept its good faith.

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That we should have in us a spirit of sacrifice that does not calculate the cost, and capacity on occasion for almost fanatical devotion to principle, is not strange.

There has been that in all our history which has appealed to the lovers of peace and justice and spiritual liberty even more powerfully than other qualities have appealed to the restless and the adventurous.

The outburst of physical force which followed the complete opportunity presented here has so bewildered and amazed the Old World that it does not see the other side of our development, and does not understand that in the fulness of time the work of the children of the spirit promises to be even more wonderful than the work of the children of the world. By way of forecast let us note in contrast a few familiar conditions.

Europe was never so nearly an armed camp as it is today. The conditions which formerly made a man spend the best years of his life preparing to cut his neighbor's throat still persist. The old institutions still call for a dole of blood. Here civilization is built on lines which utilize every power of society in production; industry is indeed "unashamed," and has taken not merely a new, but the leading place.

We are said to have attracted the masterful and repelled the sensitive. Then it would appear that

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the masterful love peace and the sensitive desire war; that the bold build up and the devout destroy.

Here is a civilization based on production; there is a society in which nearly every energy is exhausted in preparation for destruction.

For example, an hundred tons of steel is there cast into a great gun; here it is fashioned into a locomotive. Does the gun represent spirituality and does the locomotive represent only force? Or does the gun represent privilege and a denial of human rights, and the locomotive represent human hope and human comfort and a distinct victory over natural forces that otherwise shrivel the spirit? By some perversion of logic, the instrument of destruction is supposed to be in harmony with the spirit of art, with the love of beauty,—while the engine of production is held to be without appeal to such sentiments.

A billion dollars spent on a standing army, the argument is, does not interfere with the spirit of contemplation; but a billion dollars in an industrial corporation is degrading and kills all spiritual power.

Nothing is clearer than this: Every condition of material superiority here which Europe is compelled to admit, is equally big with spiritual promise, inherent promise, promise of a higher type than any previous civilization can show. We cannot fairly be charged with any lack of appreciation of

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our material successes, but we are fairly chargeable with a lack of appreciation of our spiritual power and possibilities. In these matters we are disposed to feel humble if reference is made to antiquity or to Europe; it is usual for us to become apologetic. This attitude is not only demoralizing but unjust. It is time we stopped apologizing. To the gibe contained in the claim that we have "repelled the sensitive, the contemplative and the devout," we may well answer that if Europe and our forebears generally had done their work better we would have more leisure now for contemplation and devotion. The amazing thing is, not that in certain extreme instances they surpass us, but that they have in six thousand years—or is it six million?—done so little that is permanent and worth while, left us so near the earth, so bound to the soil, so much the prey of disease and war and superstition.

Every previous civilization has flowered too soon. That is not a good civilization which creates a Winged Victory or a Venus of Melos and leaves the people generally little better than savages. That is not a good type of civilization which produces wonderful pictures and leaves the masses without opportunity or disposition to understand them.

The writer whom I have just quoted, after pointing out the material we have in hand and the power it gives us, wonders what the final result will be after this fashion:

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"Is that which created the religion, the art, the speculation of the Past; that insatiable hunger for Eternity which * * has luxuriated in the jungle of Hindoo myths, blossomed in the Pantheon of the Greeks, suffered on the cross, perished at the stake, wasted in the cloister and the cell, which has given life to marble, substance to color, structure to fugitive sound, which has fashioned a palace of fire and cloud to inhabit for its desire, and deemed it, for its beauty, more dear and more real than kingdoms of iron and gold;—is that hunger, in the future as in the past, to harass and hunt us from our styes?"

Here we have the conclusion which follows naturally from the claim that we are lacking in spirituality. Here is the suggestion that a civilization so gross cannot be expected to blossom with religious fervor or the spirit of sacrifice.

Putting aside the question of whether we have attracted spiritual power, or have developed it, what do contrasted conditions again show? Is a "hunger for Eternity" unlikely to flourish in a vast country so highly organized that it is to some of the countries of Europe as the vertebrate to the mollusk? Do physical decency and comfort fight against the soul? Is a hut with contemplation and vermin better for spiritual development than a modern home with bath-rooms, sunshine and sound rules of hygiene? Will people develop a less exalted conception of the hereafter under a programme that stands every man on his own feet, faces him

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with his own responsibilities, and makes him do justice if he expects to receive it? Does the picture of a million men under arms appeal to the soul more powerfully than the spectacle of a million men at work?

Is there more poetry in the construction of a battleship than in the construction of a great steel bridge?

If art has flourished in a society made up of special privilege at one end and ignorance and fear at the other, is it less likely to flourish in a society from which both privilege and fear have been largely banished? in which fierce competition constantly spurs ability to do its best?

It is true that going so directly to the root of the problem, undertaking changes in society so radical, reversing the whole point of view, putting industry at the front and not under foot, has resulted in numberless temporary conditions onto which the critics with some justification pounce for evidence that we are to fail in our vast undertaking. Some of these conditions are serious; some shock and disturb even those of us who believe in the complete triumph of our plan. For example:

We are governed by bosses. Our best men generally avoid politics and our worst men seek it. Municipal government is generally an orgy of "graft." Lately our greatest city deliberately rejected decency in its government and invited the most notorious organization in the world back to

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power. Our press is yellow and largely a pander. Churches are not half filled on Sunday. Some of our college graduates can neither spell, write nor speak the English language correctly. Our children are frequently ill-bred. Our tastes in music have turned the organ and piano into mechanical monsters. We do everything in a rush. We do only a few things very well. All our standards relate back in some fashion to the dollar. Our cities are architectural monstrosities. We have no longer a literature worthy the name. The theatre has become vulgar where it is not dirty, and vaudeville pays better than Shakspere. Lately we have been told that the man whose virtues I am extolling, the business man, is the father of all systems of "graft."

Just recently, too, no less a personage than Dr. Faunce, of Brown University, delivered this criticism: "We are a people of quick perception, sensitive temperament, swift to respond to our environment, and with peculiar versatility in resource. Yet we still stand outside the realm of ripened wisdom and assured and stable conviction."

All true enough and all false enough, but the expression of a superficial and an unsympathetic view. The man who sees no deeper than these criticisms take us, does not understand the age.

That "insatiable hunger for Eternity" is here, but it also has changed its habitat. It dwells elsewhere as well as in the learned professions.

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Strangely enough, its chief representative and hope is again the man of action. He has not only organized force, but in that organization he has preserved and somewhat developed spirituality—at a time when the astigmatism of the critics makes spirituality seem to be waning. The seed sifted from all the world to be planted in this wilderness has progressed so far toward spiritual as well as material fruition,—the plan of civilization that will finally be worked out here has been so far sketched, that the dominant figure, for this generation at least, emerges. That figure is the man of affairs. Let us look at him a moment.

He is the product as well as the master of the age.

In him are the statesmanship and learning, the good breeding and love of art, the poetic feeling and philosophy, the philanthropy and the longing for Eternity which the critic and the pessimist insist have departed from us, or from the beginning have avoided us. The modern man of affairs is many-sided. That he does things is beyond discussion; but many of us yet fail to realize all that he does. In him is the spirit that drew millions out of Europe, and in him is the hope that brought them hither. He is master in a land where Industry is honorable; where for the first time it is really no disgrace to work; where a man of leisure is more apt to be a loafer than a gentleman. What the instinct of the people felt for a thousand years he has crystallized into definite plans. Better than any other type he

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has understood the unconscious determination of the world to build here on new and radical lines.

This leadership of the man of affairs has, amongst other things, made him a statesman. Statecraft with us has come to be made up largely of questions of commerce, in which business is naturally dominant. The old style Senator—pompous, oratorical, diffuse—has nearly disappeared. The Senator or Congressman who shapes legislation is either a business man or he uses the business man's methods. There is very little buncombe about Congress by contrast with its earlier qualities, and there is very little ground for the outcry sometimes made against the dominance of this new type. The standards at Washington have been lifted to a new and higher level by the man of affairs. His view is broader than nationality. He is wiser than any Foreign Office. His fingers are on the pulse of the world.

He is also a philosopher. In all our fierce style of life no man is nearer the heart of things. He not only sees but he guides the forces at work. He studies the problem from all sides, as Shylock did when considering the loan to Antonio. He knows, as Shylock did not, that "Ships are but boards, sailors but men. There be land rats and water rats; land thieves and water thieves." His philosophy has taught him how to avoid most of the hazards which ruined Antonio. He studies organization, and organization involves the whole philosophy of human progress.

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Our business man is a philanthropist. He has come to do what the King formerly did. He founds hospitals, endows schools, builds churches, makes learning and books free. He makes money but he knows what money is worth.

Our business man is a poet. Poetry has found expression in various forms: sometimes in language; sometimes in harmony of sound; sometimes in stone; sometimes in color; but true poetry is always the same:—it is a lamp that leads forward, a glimpse of new truth, an appeal, a longing, a height that beckons, a better revelation. There is poetry in business, and our business man recognizes that. He gets the view of the prophet and poet while attending to business. He does not merely hope for the elevation of the race; he does not simply pray for it; but he does, with his own hands, that which forwards it, and he studies with wonder and awe and delight the social and political forces working under his fingers. He consolidates the industries of a continent and then introduces profit-sharing. He knows the poetry as well as the machinery that underlie and uplift the status of those who toil.

Our business man is a prophet. He does not adopt a strange dress and fast and wander in the desert. He probably has a yacht and an automobile, but he is a prophet none the less. A leathern girdle would not suit him for raiment; neither would locusts and wild honey answer for his diet.

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He takes civilization by the throat and remakes it while you wait; he prophesies in one breath and fulfils the prophecy in the next. He shifts the trade supremacy of the nations, not because the people definitely ask it, but because he sees in advance that the hour has struck. His impulse here is identical with that which made the old prophets cry out. His achievement is kindred to the victories which made the first king. But we do not call such a man either a king or a prophet; we call him a Captain of Industry. As a matter of fact, few kings have made so deep a mark on the history of the race as certain American business men.

Above everything else, our business man is a leader in establishing standards of commercial honor. The cleanest, the best securities in the world, are those that represent the doings of the business man. The securities of the nations are no better; the pledges of most counties and cities are not so good.

The critics think, and the world generally thinks, that our ideals are low, and that the children of the spirit have departed from us because this is a material age. It is a material age, and we are proud of it. We have work to do,—great work to do; we rejoice in that condition. But we see beyond that. We do not make the mistake, while harnessing Niagara, hurling great trains across the continent, and burrowing under great cities and rivers, of supposing that these achievements are of themselves

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vastly important. These great projects appeal to us because they have fallen to us to do, and we know that if we failed to do them we would fairly be condemned by all coming generations; but the doing of these things in the far reach of affairs inspires the children of the spirit and does not smother them.

We do business, and we dream, too.

We grapple with practical problems and philosophize at the same time.

We get a glimpse of Revelation while struggling with the problems of Genesis.

There is philosophy in a limited train.

There is beauty in an ocean greyhound.

There is a perpetual miracle in the long distance telephone.

There is philanthropy as well as power in a billion-dollar corporation.

The man who is big enough to handle a great modern enterprise is broad enough to be a statesman, sound enough to be a philosopher, dreamer enough to be a poet, generous enough to be a philanthropist. Almost without exception our great business men are men of imagination. Indeed, it is certain that the representatives of none of the so-called learned professions, at the time when they were in their heyday, ever needed for success the breadth of view, the charity, the humanity, the philosophy and the ability now necessary for great business success.

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I have said that the world sent its choice grain here to plant a new civilization based on a readjustment of things,—based on cooperation, on production as distinguished from destruction; based on conditions that would make life worth while, not only for the privileged few, but for all who had energy enough to deserve it.

This can now be restated by saying that our civilization is based on a new conception of the value of human life. Strangely enough, human life has always been cheaply held. It has been scattered as a spendthrift scatters money, in support of political ambition, religious dogma, and for gain. The greater part of what we call history is merely a recital of how thousands were slaughtered because of some difference of opinion over geographical boundaries, or some difference of opinion as to the hereafter.

Our civilization sounds a note which reverses all this and, for the first time, aims to put things in their proper relation. It insists that the precious thing—the thing to be conserved and elevated and saved, is human life. In developing this truth we have only made a beginning, yet that beginning, translated into facts and figures, is startling in its proportions and staggering in its suggestions.

The plain, quiet citizen has had a chance and has been doing things. He has been working his way upward from the condition of that earlier time when industry was not regarded as entirely honorable;

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was, indeed, in chains. He has had a part in this new conquest of the forces of nature; he has been very busy making his place in this new style of civilization. He is today what may be called the truly rich man.

Let me state one fact without going into statistics, a fact that is not singular, that gives only one view out of many, of the unprecedented achievements of the toiler, the unknown, the unnoticed, the unadvertised. On January 1, 1904, the aggregate of savings banks deposits in this country added to the total obligations which the ordinary citizen had then, under a great system of cooperation, undertaken to pay, amounted to $21,500,000,000. (I do not name this particular phase of cooperation from fear that you may think I am talking "shop.") This is almost two-thirds the public debt of all the nations of the world. Before this total all the private fortunes of which we know, and of which we hear much, shrivel into inconsequence. The present market value of all the stock of the greatest corporation yet organized is to this as one to one hundred. The dream of a new civilization, where things should be readjusted, where life would be worth while for all and not for a privileged few, begins in this fashion to take material form.

What these figures will reach during the lifetime of most of us is uncertain, but they promise to become the greatest of all conservative powers,—not in the interest of dynasties or families, but in the

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interest of that unit on which any permanent civilization must rest—the man in the street.

In the working out of this great purpose, devotion, spirituality, sacrifice, the things of the spirit may not be in evidence, or may not give the evidences that are usually recognized; but sacrifice of the very highest type is there; honor surpassing the standards of the days of chivalry is also there. And the master of all is the man of business. His control is sane and sound and philosophical. He uses the professions, old and new, to forward the cause he labors in, but he commands. His is the great career. He especially beckons the scholar,—not the scholar whose "native resolution is sicklied o'er with the pale cast of thought," but the scholar who is also a man of action.

I commit no heresy when I say that in this titanic struggle the scholar thus far has not borne his proper part. He has been too much worried over the danger that might come to the children of the spirit; he has been too much horrified over the dirt of politics,—too much disturbed by the apparent dominance of the dollar. But, clinging to the professions, the scholar cannot escape business if he would. The old-fashioned lawyer, like the old type of statesman, is about as near a tradition as the Shepherd Kings of Egypt. The lawyer of consequence today,—who wields real power, who brings things to pass, who succeeds,—almost never appears in court. He depends on his knowledge of law

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and of business, not on his eloquence. His duty is to keep his clients out of trouble, not to get them out of trouble. He is probably either in the service of a group of corporations or devoted to work that keeps him constantly in that atmosphere. In some fashion this same change has come to the Doctor of Medicine and to the Doctor of Divinity. There has been indeed a readjustment of things.

The men who have led in the industrial and business developments of the last twenty-five years are men not unlike the contemporaries of Ira Allen and Thomas Chittenden. They are pioneers. With prophetic eyes they saw the opportunity. They went out ahead of the established order because they discovered an empire lying just beyond. They frequently found themselves on the borderland of law and, in some cases, actually pushing organization to points where no statute applied. Of course this was dangerous.

The dangers of the frontier are always real, whether they assume the form of savages and wild beasts, or of legislators and blackmailers. But the men who lead in such enterprises have the poet's soul and the warrior's heart.

Unwittingly no finer tribute has been paid to this type than that offered by the chief law officer of the United States recently, when attacking in court the great plan which a certain famous organization had worked out for the development of our mighty Northwest, and to control the trade of the Orient.

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He referred sneeringly to certain master spirits as "Oriental Dreamers—Empire Builders." And so they are. The great business man is always a dreamer; he must be. He is an empire builder also,—the chief empire builder of this day.

Like Columbus he stands on the shore of tossing seas which divide him from his desire. He sets sail, in craft frequently as frail as those which carried the great Genoese. He is tossed and storm-swept; his crews mutiny and sometimes take possession and turn pirates. But now and then a voyage prospers, and he discovers, not the land of his dreams, but a new world. Whether that new world is Production, or Transportation, or Cooperation, or Steel and Iron, or Electricity, or Commercial Honor, the master who finds it and rules it must be as much a Poet as a Man of Action, as much a Dreamer as a Doer, as much a Child of the Spirit as a Man of the World. Such is our business man and such are his qualities and his potentialities.

When the civilization which he has outlined and fashioned, will flower, when the superstructure which is rising on this new foundation will reach the fulness of its majestic plan, I do not predict; but that its imagination and philosophy, its courage and spirit of prophecy, its love of justice and good order, its hatred of war and waste, its fierce energy and ambition, will ultimately triumph in letters and learning, in true religion and in art, as completely

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as it will itself triumph in science, in trade, and in the councils of the nations, is certain.

The immediate opportunity of the college-bred man is in hastening the day when letters and philosophy, true religion and art shall take places where they will as far surpass their earlier achievements as this civilization surpasses in its standards any other now existing or that has passed away.

But the short road to this opportunity, during the opening years, at least, of the oncoming century, does not lead through the study or the cloister; it leads through the market place, under the smoke of the blast furnace, through the banking house, into the almost immeasurable energies of corporate and cooperative enterprise.

The college-bred man who would be a real part of the forces that control must follow this road. He must keep his ideals, but the best way to keep them is to get into the fight and impress them on the world by doing a master's part. That part demands the clear head, the strong hand, the steady nerves, the courage, the unselfishness, the integrity and the idealism that distinguish the story and the men of the first century of the University of Vermont.

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OUR GUESTS

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SPEECHES AT THE LUNCHEON

The collation over and the guests seated, President Buckham introduced the postprandial speaking by saying:

Yesterday, at the Alumni Breakfast, the speakers addressed their audience as "brothers and sisters." Today, speaking for Alma Mater, I welcome you as "sons and daughters." Our Mother today looks with maternal pride upon her goodly family, the present and the absent, the living and the dead, all living and all present in her memory and affection. What was finely said of Abraham may be said of her: she is ennobled by her posterity. As you have noticed, all the speakers, thus far, on this centennial occasion have been graduates of our own University. In departing from the usual custom of such occasions, the Committee of Arrangements consented to indulge our pride by letting us show to the world that, without going outside of our own number, we could present a series of exercises which need not fear comparison with those of the other Jubilee events of our American colleges within the last twenty years. How well they have succeeded we leave to your kindly judgment. But let me add, that the greatest embarrassment of the Committee was in the

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necessity of excluding other speakers of equal merit with those chosen; among which number you will easily reckon up a score or more—perhaps without breach of modesty including yourselves.

The same embarrassment comes over me today in calling upon those who are our guests. I shall have to stop long before my list is exhausted. Let us begin by recognizing our historic relation to the State of Vermont. We have today admitted the Governor of the State into our family by bestowing upon him an honorary degree. But in accordance with the old requirement, he must defend his thesis. That thesis is to the effect that, in order to be a Governor of Vermont and an LL. D. *secundum artem*, one suffering under the disability of not being born in Vermont must move to Vermont, set up here his household gods, marry one of Vermont's fairest daughters, be elected Governor not in the ordinary way but by the Legislature, in the Centennial year of the University, and after having made a handsome subscription to the Centennial Fund of the University, attend its Commencement, receive its honors, and before its assembled alumni and guests defend his thesis. This I now call upon Governor John Griffith McCullough to do.

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SPEECH OF GOVERNOR McCULLOUGH

Mr. President, Ladies and Gentlemen:

I suppose on public occasions similar to the present I shall yet for a little while longer be called on to respond to the sentiment "Vermont." But in view of the action of the convention at Montpelier a few days ago in naming as my successor, Mr. Bell, of Walden, why not call on him? He is the rising sun. His rays are already gilding the September hilltops. Why worship a dying king while a living one is with you? Why not paraphrase the old song,

"The Bells of Shandon,
The Bells of Shandon,
They sound so grand on,"

so as to read,

The Bell of Walden,
The Bell of Walden,
He'll respond when called on?

However, I must count myself fortunate in being permitted on this Centennial occasion to respond at all. And first, I congratulate the Trustees, the President, the Faculty, the under-graduates, the over-graduates, the post-graduates, and the ante-graduates, and all who have ministered to the great success of your Centennial Commencement exercises.

Once more I am asked to speak for Vermont.

Vermont speaks for herself. She speaks through her University. She is speaking through its Com-

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mencement today. She will speak in the years to come through every member of this graduating class. Vermont will speak through every son that goes to the West, rising to a commanding position as college president, or eminent jurist, or captain of industry, or publicist or statesman returning to the halls of Congress. Vermont needs no encomium at the hands of her Governor. Her history is known by heart. All I can do is to impress upon the minds of the young gentlemen and ladies of this graduating class, wherever they may go, whatever calling they may select, to remember to be Vermonters.

I am sure that if you journey to the plains of the West you will never forget the physical beauties of the old Commonwealth. Your affections will ever cling to her mountains,—Anthony and Equinox, Ascutney and Jay's Peak, Killington and Shrewsbury, Camel's Hump and Mansfield. And so, too, her lakes, Champlain and Memphremagog, and the hundred other little liquid sapphires and emeralds set in the coronet of her hills, will forever be engraven on your minds. The verdure of her valleys, reaching to the utmost peak, will ever remain green in your memory.

But I would have you carry with you also the intellectual and moral excellence of her citizenship. Let it ever be reflected in yourselves. In other words, be Vermonters. Her history you know by heart: that she was born in adversity, reared

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amid storms; that in Colonial times her stalwart and sturdy people stood foursquare to every blast that blew through her mountain fastnesses, and to every adversary that hung threateningly on her every border; that for fourteen years she maintained, solitary and alone, an independent Republic against all comers; that in the Revolutionary period her leaders and their followers struck heroic and memorable blows for the Great Cause. Freedom's battle being won, your State fought for fourteen years to get into the Federal Union, and later, with her loyal sisters, fought four years more to keep anybody else from getting out. Remember that her gristle and political fiber were so toughened that more than once during the war for the preservation of the Union, the order was issued in fact or in spirit: "Put the Vermonters in front and keep the ranks well closed up."

Remember to be Vermonters. Vermont is the breeder of men. It still breeds Ethan Allens and Seth Warners. During the Spanish War, a State without a sea-port, without even a navigable river within her borders, presented to the Nation two naval commanders,—the Admiral of the Navy, the hero of Manila Bay, and the Rear Admiral, the hero of the Oregon.

Remember to be Vermonters. Mere bigness and aggregation of numbers count for little. Because they were small, would you blot out Athens and Sparta from the map of Greece? Would you blot

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out Switzerland and Holland from the map of Europe? In the art of War what larger State has produced the superiors of Stannard or Smith or Dewey or Clarke,—in the field of Scholarship a superior to Marsh,—in Diplomacy to Phelps,—in Statesmanship to Thaddeus Stevens or Collamer or Morrill or Edmunds?

Remember to be Vermonters. Cling to the old ideals; cling to her Town System; cling to her traditions, her associations, her memories, her affections, her homely virtues. Stand for the old ideals!

And, young gentlemen and ladies, today you go forth from her chief seat of learning, carrying her blessing. With your degree you step out into the world—you step out in the opening days and years of the Twentieth Century. In all this world's history there have never been greater opportunities than are today presented to the sons and daughters of men. Your future is in your own hands. There is no royal road to fame or success. It is not merely genius or special ability,—it is close and constant and methodical application that wins the goal. The field lies open before you all in this country. And what a field! Whether we survey the industrial, the commercial, the professional, the political, the literary, the scientific,—into whatever field of human endeavor or human knowledge we may roam, there literally seem to be no bounds and no limits in these our days. Let me assure you, young gentlemen and young ladies,

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that there is a place for each of you. Let me assure you, too, that there is always room at the top. The upper rounds of the ladder are never so crowded as the lower.

And now, as a last word, may I express my fervent wish, that for your own sake, for the sake of your University and your State, each of you, in the several spheres of usefulness you may enter, may reach some of the upper rounds. But remember always to be Vermonters, everywhere and at all times, into whatever sphere your lot is cast. As England, on the day of Trafalgar, expected every man to do his duty, Vermont, in all the days of the year, expects all her sons and daughters to do their duty. I predict a future for this Centennial class that will reflect credit upon yourselves, upon your University, upon your State.

THE PRESIDENT: This University has always been undenominational—was in fact one of the first institutions of learning in the United States to proclaim this position in its charter. Its founders were broad-minded men. What we have done today in honoring a prelate of the old Roman Church, a Bishop of the Anglo-American Church, and several presbyters of other Communions, would, I am sure, have had their approval, had they been here today. These honored Alumni, also, on some future occasion will have the opportunity to defend their theses.

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If one were asked to name the highest and most enviable position within the compass of American public life, the choice would lie between a chair in the United States Senate and the bench of the Supreme Court. As we have men distinguished in both offices here among our guests, we will not decide between them. But we will agree that to hold the office of Judge of the Supreme Court of the United States, and to carry oneself so as to adorn that office, and to call forth the encomium, that the institution which bestows its honors upon him, honors itself by doing so,—that this leaves little unattained in the way of public honor. I present to you again, Justice David Josiah Brewer, of the Supreme Court.

SPEECH OF JUSTICE BREWER

Father Buckham, Brothers and Sisters of the Alumni of the University of Vermont,—for so I suppose I can from this time call you,—it is with fear and trembling that I stand here. Only last fall I attended a meeting of the Fish and Game League of this State and in a short speech urged on the members the importance of the duty to obey the fish and game laws. The next day I started for Washington, and hardly had I reached that city when I saw in the papers that the most distinguished one of my audience had been fined for violating the game laws. I wondered if that was the influence my words had upon the people of

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Vermont; and now I am anxious to know which one of you will be the first to violate some law of the State. I hope that whoever he or she may be, the Governor will for my sake be lenient in the matter of pardon.

First let me congratulate you, as the Governor has so eloquently done, on the success of the efforts of your President, your city, and indeed of all, to make this a grand occasion, a fit centennial of a noble institution. It is something to have lived and worked one hundred years, but it is grander to have accomplished during that hundred years all that this University has accomplished in fitting brainy men and women for their life's work.

I am present, though unofficially, as a representative of old Yale, who only two years ago celebrated her bicentennial, and for her, tender the glad hand to her younger sister on this her one-hundredth birthday. We of Yale think that we have a particular interest in this University. If I have read history rightly, Vermont was largely peopled by Connecticut men and women, and they brought with them the teachings and inspirations of Yale. True, you have labored under one disadvantage. You have not grown up beneath the shadow of that city, Boston, where dwell, as the Bostonians themselves admit, the most cultured and learned people on the continent.

You have doubtless heard of the Boston merchant who, having for the first time read Shakes-

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peare, said he did not believe there were more than a dozen men in the city of Boston who could write so fine a book.

But if you have not had the benefit of this great culture, you have taken lineage from a University which boasts that she has trained the plain people of this country, the plain people whom Abraham Lincoln loved, in whom he believed, and who in every time of national trial and struggle have stood with irresistible strength for peace, liberty and righteousness.

The charter of Yale declared the purpose of her incorporation to be the training of the young for public employment in church and civil state. That has been the purpose of all collegiate institutions which trace their ancestry back to Yale, and Vermont University among others has delighted to train her sons and daughters for such services. I am thankful that this has been so in the past and is so today. There was never more need of educated men in the service of church and state than today. With all due respect for those who speak of the practical men, the men of business and affairs, it is still true that the educated men and women are the makers and masters of the destiny of this republic.

Pardon a second thought. This is a day when there is clamor for new things, a day of great achievements in material directions, when we talk glibly of tunnels, railroads, cables, sky-scrapers, telephones, and the many things which the Ameri-

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can people are doing, and of which they are and have a right to be proud. I rejoice in all this; I believe in it; but I believe that that which means more for the future greatness and glory of this republic is to be found in the lives of such young men and women as I saw graduate today, coming most of them not from cities and homes of wealth, but from farms and country homes, with little inheritance save health, integrity of character, and a purpose to do their part bravely in the struggle of life. Far more depends on the student learned in that lore of the past which will prevent him from being spirited away by the clamor of the present than on any piling-up of dollars. We are today facing the spirit of despotism, that spirit odious to every man who believes in individual liberty. I do not mean the despotism of a monarch, but the despotism of accumulated wealth, of combined capital on the one side, and of organized labor on the other. Make light of it as you may, the fact is that the battle is now on between those two organized forces, not with cannon and musketry, but alas! too often with the dynamite bomb, assassination and gross brutality.

The man of affairs sees money in joining one party; and the politician, place and position by shouting with the other. At such a time all lovers of liberty must unite to control both parties and prevent the despotism which attends the unchecked action of each. Now, as in all years, the student

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is a lover of liberty. To him we look for leadership in every struggle to maintain human rights.

It does me good to come every year to Vermont, a State so glorious in its history, so faithful to the cause of freedom. As you hear the voice of Vermont crying aloud today for individual liberty, you can almost fancy that you can hear grand old Ethan Allen thundering from the gates of Ticonderoga, the defiance of the Green Mountain Boys to King George, "in the name of the Continental Congress and the great Jehovah." Thank God! the spirit of 1776 is still here, that spirit which is both the glory and the prophecy of the republic.

Vermont has never lost her head in this glamour of new things, never been deluded by the thousand and one plans for rapidly accumulating wealth, the "get rich quick" schemes, this making money by signing your name to paper. She has never believed in the idea that one can make something out of nothing. It is honest hard work on these hills that has covered them with farms. They are silent witnesses to the toils and struggles of her sons and daughters, and they also bring assurance of that undying love of liberty which dwells amidst the Green Mountains, and in which lies the hope of the republic.

When I come here in the summer for rest, the warm blood rushes through my veins with a new enthusiasm. As I meet the cultured sons and daughters of Vermont, I feel something of the spirit

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which fills the air, the spirit which flashes like the sunlight on your beautiful lake, which passes like lightning from peak to peak, and which can and which will in any time of need thunder like a mountain storm against every scheme to take from the individual any of his inalienable right to "life, liberty and the pursuit of happiness."

To the young man and the young woman graduate today, may I say a word? I wish I were in your place. You stand in the opening days of a century which is to be filled with great events. Lord Kelvin, the world's greatest scientist, said to an uncle of mine six or eight years ago, that "marvelous as have been the inventions and discoveries of the last fifty years, we are trembling on the verge of inventions and discoveries which will surpass those as much as they surpass all before." Since then, we have wireless telegraphy; and who knows what will come next?

To you is given the royal privilege of living in this day of toil and great achievements, to do grand things for your country and humanity. May you be found worthy of this privilege.

Well hath the poet said:

"Be strong, my friends, and let who will be clever;
Do noble things, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song."

In closing let me say, and I echo but the sentiments of every one present when I say, reverently,

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hopefully, and believingly, "God save the grand old commonwealth of Vermont, and strengthen and upbuild her great University."

THE PRESIDENT: I noticed an article in the last number of the "World's Work" which opened with this quotation: "Those who can, do; those who cannot, teach;" and I could not help thinking that a very simple refutation of that saying is found in the names of the two oldest Presidents of our American Colleges, Presidents Eliot and Angell. I spoke a moment ago of the highest positions in the world. What can be a higher success, or a finer triumph, than to have done a good work in one community, then to go away with the love and regret of the community to a larger world, to win the admiration of that larger community, and after more than thirty years to come back where one began, and be received with the old love unbroken—can we think of anything finer than that? I am sure that this must be in the heart and mind, today, of President Angell.

SPEECH OF PRESIDENT ANGELL

I do not know as I dare trust myself to speak on that subject. During the five years of my residence in Vermont, I formed many of the dearest friendships of my life and some of the most enduring. I have sometimes felt that I gave a poor requital to Vermont by the fact of inflicting myself

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with speech making upon the very patient and long suffering citizens of this state. We were trying to reorganize the University of Vermont, and especially to organize the agricultural department of which we see such a splendid fruitage today, and in the discharge of my duties it was thought advisable that I should visit all the state and county fairs and compete with the two-headed calves and other curiosities in attracting public attention. That is the only excuse I had for testing the patience of the people of this state so long and often as I did.

It is thirty-eight years ago last Monday, the day before yesterday, that I first set foot upon the soil of Vermont and of this city. I came here in answer to a request to consider the expediency of accepting the presidency of the University of Vermont. I suppose it would be impossible for me to convey an idea of how prostrate this institution was at that time. The fence about the campus was in a very dilapidated state; the campus was allowed to run to hay. I suppose the idea was to show that we had an agricultural department. There were five poorly paid professors, very meritorious professors, and among them was that great scholar Dr. Torrey, who was receiving a compensation less than the men then laying bricks in the construction of the Central Vermont Railway station. These professors had been obliged to send the butcher's wagon

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away from their doors. There seemed to be, so far as I could observe, a lack of faith in this community and in the state in the possibility of resuscitating the University, which the war had absolutely prostrated because its sons had gone to represent us on the battle-fields of the south, many never to return again, and the funds had disappeared. In fact the case looked hopeless. I was told by an alumnus of this institution, as illustrative of the case, a story current in this state of a certain town which I dare not mention as the state prison is in it. Somebody said once that the town was looking up. Another man said, "How's that? I thought it was dead." "That's just it," said the first speaker, "it is so flat on its back it cannot look any other way." Now I mention that partly to pay my tribute to the brave men, and your President was one of them, that never deserted the institution in all those dark days, and partly because so great progress has now been made, I take hope for the future. There were three things in what was said to me that inspired hope for the future: first, we had received the land for the agricultural college which was secured by Senator Morrill; the second was, from all I could learn of the history of the University, it had not lost the high traditions of scholarship that hung fixed as the northern lights in the sky over the University of Vermont; however poor and needy it might be, it had never abandoned those noble traditions; the third was,

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and I am glad of the opportunity to say so, one man then living across the campus had such an unquenchable faith in the life and progress of that University, that it was absolutely contagious, and that was Professor Benedict. In my judgment, if the University is living and thriving today, it is due more to his enthusiasm than to anything I know of. I am glad to say that his spirit has been hereditary, because when I went to work among the alumni of this institution, all the way from here to New York and Boston, one man was ready to go with me and one most helpful, who never despaired any more than his father of the future of the University. He has been justly honored today with an honorary degree, George Grenville Benedict.

Now when I come back after a thirty-three years absence,—for this is the first Commencement I have been able to attend, since the Commencements here fall about the same time as at Michigan,—I find changes that, if then predicted, would have seemed like a dream. The campus is now neatly mowed, and fine buildings worthy of any university now adorn those fields. One of them, the Billings Library, is a very palace of learning and has not an equal unless it be the Congressional Library or the one at Wisconsin. It has now a large and capable faculty, with as many students in the graduating class as there were in the University in my time. I see on every side prosperity and enthusiasm, within and without, and in addition to all things formerly

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deemed necessary in college life, there is still another which we did not have, namely, the college yell which has been invented, and also the athletic craze in reasonable proportions. Moreover we witnessed last evening a dramatic annex, accompanied with a Terpsichorean performance of such excellence that I informed the President I did not believe the faculty could possibly equal it. What is there lacking to a modern university? It is said by many now that the best definition of a modern university is, that it is an institution where they must have a baseball and a football team in active operation with an occasional lapse into literary pursuits. These you have.

Mr. President, there is something pathetic to me in meeting in these halls, where I miss the presence of so many who used to gather here years ago, to lend their cheer to this festive occasion. Who can forget the venerable teacher Dr. Torrey, whose scholarly soul shone out through that radiant face so as to fascinate all who looked upon it; Leonard Marsh, whose learning was equalled only by his taciturnity; and my younger colleagues, Petty, Henry Torrey, Collier and Barbour, each one a great force in his particular branch of work; and there were so many others from this city who used to gather with us. There was that distinguished man, Edward J. Phelps, whom the world likes to think of chiefly as the ablest of lawyers and a great diplomat; but we here who knew him well love to

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think of him first of all as a most charming and fascinating companion, and we miss his step at every corner and every place. And there was that good old physician, Dr. Thayer, with such breezy vitality that when he entered the room it scattered germs of disease far better than any of his drugs; and Dr. Crosby, with his wit and humor of such charming quality that we cannot think of any world that he can be in where wit and humor must not still be admired. These and how many others do we look for in vain. I do not mention the loss of these men to cast a cloud of gloom over these festive times. That is the last thing I should wish, the last thing they would wish. On the contrary, I recall those who are absent merely to encourage our friends to believe that an institution which has had such friends as these, an institution into whose life such men have builded their lives and their hearts, has a foundation on which a superstructure may be reared to last forever.

It has been a great delight to see so many of the old graduates here. I sometimes wonder after all in the midst of all the enthusiasm of occasions like this,—perhaps we college officers demand a little too much for the Alma Mater,—but I cannot help wondering sometimes whether we, the alumni, appreciate all the college has been to us. I do not refer now to the painful reminiscences of dry recitations and hard college tasks, but rather to the four years of life spent within the walls which are hal-

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lowed by the memory of so many of the great and good who have been there before us, to the hours which brought us the most charming and enduring companionships and friendships of life, the times which kept us in communion with the best thinkers in every branch of science and letters and art, and finally to the day when we received the diploma which admitted us into the goodly fellowship of the scholars of all the world. If we have souls with any sensibility, we ought to be filled with gratitude to the Dear Mother who has opened to us all these blessed privileges and opportunities. It is the custom in the English universities, and by law it is made their privilege, that the alumni should be considered and called the university. Although we have no legal endorsement of that custom in this country, it is none the less true; it is you that make the university in a large sense in the eyes of the world. The old Romans had a motto, "Ubi Romanus, ibi Roma," "Wherever is a Roman, there is Rome," and why cannot we say that, wherever are the alumni, there is the university? It is for each of you to say, This is my responsibility and privilege. I know that you are often asked to remember this by gifts to the Alma Mater, but, friends, remember that the Dear Mother has a claim upon you all, and if you sometimes weary of the solicitations, let me utter a simple truth, that if the time ever comes when this University, or any university does not

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want, does not really need more money, that university has begun to die.

Growth is the condition of life and life is the test of growth, and for life and growth this University must continue to call for larger and larger supplies through her Alma Mater or from, I hope some day, this State of Vermont, as such. I live in a state where the state cares for the University, and perhaps I may be pardoned for saying that we have come to believe, after sixty or seventy years' trial, that if there is anything that pays the state for its investment, it is money put into a well regulated and well conducted university. Every dollar which goes into its treasury and is properly spent, brings forth ten-fold and a hundred-fold to the state itself. We who are conducting these institutions must of course give way at last to those who are to follow us. The oldest generation must pass on as generations have gone before us, yet there is one blessed consolation in the fact, as we gather at such a celebration as this, that although some of us are beginning to feel the weight of years resting upon us, yet the University never bends beneath that weight of years, but she will ever go on, growing, increasing and flourishing more and more, fresh in eternal youth.

THE PRESIDENT:—There are two New England Colleges with which our University has always had very close sympathy in spirit and idea. Both their

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Presidents are with us here today. I am sure that President Tucker will be glad to be reminded of our kinship with Dartmouth through the men who in early times brought light and leading from Dartmouth to the University—our Marsh, Wheeler and Torrey; all Dartmouth men—and I am glad that Dartmouth is represented here by one who is of the same spiritual temper with these men, President William Jewett Tucker.

[President Tucker's admirable speech cannot be recovered from the stenographer's notes or from the reports in the daily journals. An appeal was made to him for a copy, but without avail. Among other things, he spoke of the early rivalry between Dartmouth College and the University, and the barriers which the State line offered to the rapid extension of the sphere of Dartmouth westward. The northern tier of colleges, he said, were self-centered, and he rejoiced in their existence, and in what they had achieved in spite of the attractions of larger institutions. They are sources of academic power, and their influence radiates through the entire country. In their earlier history, the chief output of the colleges had been ministers. When statesmen were called for, the colleges had been prompt to respond with an effort to supply the training required for political and diplomatic careers. Today, in answer to the general demand for trained men in positions requiring scientific knowledge, the colleges were putting more and more men into scientific courses, and preparing them for scientific research. There was no source of power the colleges were not discovering, and no place of power which they were not ready to occupy. . . . But—the foregoing is not even an abstract of a speech, the loss of which we deeply regret.]

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THE PRESIDENT:—We are glad to have with us the President of Williams College, an institution which also gave us, in early times, one of our great teachers and organizers, Professor George Wyllys Benedict. I present to you President Henry Hopkins, the worthy son of that great teacher, Mark Hopkins.

SPEECH OF PRESIDENT HOPKINS

Mr. President, Ladies and Gentlemen:

You, Mr. President, are asking a hard thing of me, introducing me to speak without a moment's notice after addresses so weighty and so eloquent as those to which we have listened. I feel however most highly complimented by the introduction, although at a loss as to what I should say. Pardon me if I am reminded of the Irish soldier in the brigade to which I belonged. He was digging at night in an intrenchment, when his colonel rode up to him, held out his canteen and asked if he would like a drink of whisky. Pat threw down his shovel, struck an attitude, looked up into the sky and said nothing. The colonel repeated his question. Then he said: "Colonel, I was struck spacheless; I thought it was an angel talking to me." I was almost struck speechless, but I am frank to confess that I rejoice in this opportunity to have a part in the expression of the universal joy of this hour.

President Tucker has just told us of the singular and apparently fortuitous location in their several

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States of the New England Colleges, and seemed at a loss as to where Williams might be. It is situated on the very border of three States, and it is said to be true that if the line had been correctly surveyed a slice of the town of Williamstown, including that portion in which the colleges are now built, would have been made over to your own State of Vermont.

Whether fortunately planted or not, these institutions have struck their roots deep, and have reached wide their fruitful boughs.

In my residence at the west I was greatly impressed with the dignity and worth of the great University Guild of our nation; and since returning, this thought has gained new force. During all of these exercises a sense of this has been freshly borne in upon me. The array of distinguished men, the present and the absent, who have gone out from here is imposing, but they are only a little fraction of the whole. Consider the thousands of new graduates who are being sent forth in this vernal season from all our Colleges and Universities to swell the great number of this always increasing body of men and women who with their trained intelligence together represent the great University Guild of the Republic.

I know of no more inspiring spectacle, of no more hopeful fact than this. It is safe to say of the vast majority of these, as they go back and mingle in the active life of the people, that they carry with

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them not only intelligent ideas of what constitutes citizenship, but also high ideals and a lofty moral purpose. It is safe to say that as a body they are on the right side of great vital moral questions. They are a force that will have to be more and more recognized and reckoned with by the forces of evil. In view of the portentous problems that are in front of us the presence everywhere of this increasing company is to the thoughtful American citizen an immense source of hope and promise. I know of none greater. While we are making scholars and cultivated men of affairs we are also producing the incorruptible citizen.

This afternoon reminds us that in the Republic of Letters there are no State lines. In the fellowship of scholars there are only common interests. I bring to you, Sir, hearty greeting and congratulation from Williams College. We remember your welcome presence with us at our Centennial eleven years ago. We rejoice in the growing prosperity of your University, and anticipate for it a still more illustrious future.

THE PRESIDENT:—The time was when this University was in somewhat intimate relations with McGill College of Montreal, when reciprocal courtesies were exchanged and fellowship was cultivated. The absence of these relations in recent years is a matter of regret to us, at least, and I am sure we should be glad if this occasion should be the means

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of renewing the old pleasant relations. I have great pleasure in extending the welcome of the University of Vermont to McGill University and to its representative on this occasion, Vice-Chancellor Charles E. Moyse.

SPEECH OF VICE-PRINCIPAL MOYSE

Mr. President, Ladies and Gentlemen:

You have unexpectedly asked me, Mr. President, to speak on this occasion, and by way of paying an old debt, but I fear that on sudden demand my cash supply will be found to be low.

It gives me great pleasure to be here, and in the name of McGill University to congratulate the University of Vermont on attaining its One Hundredth Anniversary. In the history of institutions, as of individuals, there are occasions, like the present, of wide-spread rejoicing—tempered by reflection—that come naturally through the simple lapse of years. Byron once declared that he had had only three perfectly happy days in the course of his lurid and chequered career. I do not know how many perfectly happy days your University has had since its foundation. From what I have learned since I came here your University has had its periods of storm and stress; those who have ruled it have had their days of anxiety and doubt, while those who have taught in it must have had their hours of misgiving, and other hours too, when, in the quiet of the study, some memory of words of gratitude uttered by their

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students has brought that peace which, as an old schoolmaster of mine used to say, is like no peace on earth except the peace of God, "the peace that passeth all understanding." But leaving difficulties and despondencies, I am sure that if those who founded your University, and those who have helped to build it up during the last hundred years, were present with us now, they would say that this is the most momentous and the happiest day your College has known.

To your celebration, Mr. President, you have asked from all quarters of your strenuous and progressive country an academic brotherhood, to rejoice with you, to moralize with you, and to wish your University many returns of a Centennial Day. And you have not forgotten your kinsmen in a neighboring colony of the British Empire. Although McGill is not an American University, those who belong to it can scarcely regard themselves as strangers or foreigners in a land where people come from the same stock, speak the same tongue, and lay claim to a joint literary heritage,—a heritage of surpassing richness and unusual power, and one which might very well be the pride of two great peoples. Personally, I have been welcomed as if I were a brother American, and that is saying a great deal. I shall always remember the hospitality and pleasure I have experienced in this visit to your University and city—a city which seems to take pride in a University that lends an additional charm

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to its beauty, and seems to give it a sense of completeness. And on turning to the programme of your festivities I see that Burlington has done its duty in making this occasion what it has proved to be, a great success. Nor must I omit to express how much the loyalty and zeal of the students have impressed me. Last evening I saw some of them perform *The Tempest*. Before yesterday, some twenty years had passed since I witnessed it, and as I saw the familiar scenes and heard the familiar lines, I thought the play extremely appropriate. Whether the choice was due to chance or design I do not know, but the play seemed to me, I repeat, a strikingly fitting one. Its possible bearing on the life of him who wrote it, its presentation of the might of intellectualism and of the seeming omnipotence of magic, with its truly Shakespearean nemesis of renunciation and return,—all these things seemed to point an academic moral, the moral that no matter how lofty may be our intellectual and spiritual efforts in academic work, academic work has to keep in touch always with the large and living world of men.

To return to the University of Vermont and McGill University. The two Universities have been brought together in academic effort. Of recent years the connection has been somewhat close, for some of my colleagues in the Faculty of Medicine have been giving lectures to the students of your Medical School, and it is gratifying to me, in this

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place and on this occasion, to think that the names of Shirres and McCrae are as familiar to the students of the University of Vermont as they are to students of McGill. And I remember that both Universities are young. We, Mr. President, are slightly younger than you are,—twenty-five years younger. Next session McGill University will celebrate its seventy-fifth birthday. Being young, both Universities are "ripe for exploits and mighty enterprises," although perhaps in view of what was said yesterday at the laying of the foundation stone of your Medical Building, the quotation seems scarcely appropriate. The Governor of your State was then referred to as "*particeps criminis*," a participator in the crime of laying a foundation stone of a building for which there were scanty or no funds. But Universities have to live on faith. Nor do I imagine that the crime which was spoken of will rest very heavily on the consciences of those who are committing it. I feel quite sure that the foundation stone which was laid yesterday will speedily form part of a well-equipped building, which will, I trust, soon become known as one of the very foremost centres of instruction in the Medical world. And I remember, again, that both Universities have been fashioned to meet the practical wants of two practical peoples. Yet it is borne in upon me to say that I think it is quite possible to go a little too far in the practical direction. I am not an old man, but as I grow older I find my

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views getting more and more conservative in certain matters. I sometimes think that too much is said in the way of boast about the practical glory of our age. Wrangle as we may about the essentials and modes of education, one truth is always looming up before the minds of those who think much about education, and that is, that education is not the influence of books upon men, but rather the influence of men upon men. I am not undervaluing the worth of a good book. In one place Milton declares that a good book is the image of God. I am a staunch believer in the power of good books, but, to refer to college life, I would ask how many college students think of college note-books when they pass their college life in review? If they have kept their college note-books, they take them down from a neglected shelf only on rare occasions, and only, perhaps, when the pride of memory requires chastening. No, our recollections of college life are mainly the recollections of one or two men who have helped to mould our intellectual lives and encourage us in our career. That is the influence which remains from college life. May your University, Mr. President, be rich in such men, and may it realize a pious wish of Dr. Johnson; may it be rich enough to keep them!

Although I have spoken at greater length than I had intended, I should like to say just one word to the students before I sit down. Life is made up of small things; academic life, even, is made up of

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small things; and the one lesson which life, whether long or short, seems to teach is, to be kind in small things. If I had to decide on a college motto, I should not take it from any learned classical source; I should not choose "know thyself" or anything of that sort, but rather should I turn to one of your own poets, the first poet I remember reading when a boy in my English home, three thousand miles away,—I mean Longfellow—and to the lines,

> "Whene'er a noble deed is wrought,
> Whene'er is spoken a noble thought,
> Our hearts, in glad surprise,
> To higher levels rise."

May your college, Mr. President, be a home of such thoughts and deeds, and may such thoughts and deeds become more and more powerful in the world as time goes on!

THE PRESIDENT:—We shall not be quite happy without a friendly word from our neighbor and sister College of Middlebury. And I want it understood, if it is not so already, that the reason why the President of Middlebury was not included among our laureates today is that he has for several years worn the hood of our doctorate—President Ezra Brainerd.

SPEECH OF PRESIDENT BRAINERD

I am sure you will forgive me, if under the circumstances I simply express, in a very few words, the hearty congratulations of Middlebury

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College on the prosperity of this University, as it closes its one hundred years of work. As President Buckham has said, geographically we are the nearest to you of the New England colleges, and perhaps for that reason we know best of the excellent work that has been done here. For it gives me great pleasure to assure you, that during the wise and liberal administration of President Buckham there has existed a cordial friendship between these two colleges in the Champlain valley. Whatever may have been the petty jealousies of the past, during the present generation there have been most pleasant relations between the faculties and alumni of these sister institutions. We have worked side by side in our efforts to solve important local problems in geology and natural history, and in our endeavors to interest the people of Vermont in the higher education. In the century to come may these two institutions continue to work side by side in harmony for the advancement of all that pertains to sound learning and for the promotion of cleaner politics and kindlier sympathies among men.

THE PRESIDENT:—The closing word of this festival is one which will give special pleasure to the younger alumni and will gratify all who wish the University to have all the good things which the times demand. Since the speaking began here, a transaction has been completed which puts the University in possession of what is known as the Ains-

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worth athletic field, a tract of eight acres, as flat as this table, within easy distance of the College, every way adapted to the purposes of an athletic field proper, and an estate of woodland, ravine, pasture and running brook, amounting in all to sixty acres and abounding in possibilities, horticultural, botanic, decorative, golfic, and others, delightful to think of.

And now, having opened this stream of eloquence with a quotation from Tennyson, I shall close the sluices with a line from Virgil :

"Claudite iam rivos, pueri; sat prata biberunt."

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REGISTRATION

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REGISTRATION

OF

DELEGATES AND INVITED GUESTS

James Burrill Angell ..... Ann Arbor, Mich.
President of Michigan University
Percy Atkin ....
Capt. and British Royal Com'r at La. Purchase Exposition
Wilbur Olin Atwater ..... Middletown, Conn.
Professor in Wesleyan University
Arthur Whittier Ayer ..... Philadelphia, Pa.
Professor in University of Vermont, 1892-1902
Charles Montague Bakewell ..... Boulder, Colo.
Professor in the University of Colorado
John Lester Barstow .... Shelburne
Ex-Governor of Vermont
George Wyllys Benedict .... Providence, R. I.
Professor in Brown University
Robert Dewey Benedict ..... Brooklyn, N. Y.
Vice-President Trustees Adelphi College
Frederick Billings .... New York City
John Henry Blodgett .... Saxtons River
Ezra Brainerd .... Middlebury
President of Middlebury College
David Josiah Brewer .... Washington, D. C.
Justice of the United States Supreme Court
Charles Comstock Brill ..... Northfield, Vt.
Dean of Norwich University
Wilder Luke Burnap .... Burlington
Professor in Medical Dept., University of Vermont, 1884-1895
Harry Edwin Burton ..... Hanover, N. H.
Professor in Dartmouth College
Elmer Hewitt Capen ..... Medford, Mass.
President of Tufts College
Charles Edgar Clark ..... Washington, D. C.
Admiral U. S. Navy
Vinton Albert Clark .... Tucson, Ariz.
Charles Hial Darling .... Washington, D. C.
Assistant Secretary U. S. Navy

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Davis Rich Dewey .....Boston, Mass.
Professor Mass. Institute of Technology
William Archibald Dunning .....New York City
Professor in Columbia University
John Huston Finley .....New York City
Professor in College of City of New York
David Johnson Foster .....Burlington
Member of Congress
John Franklin Genung .....Amherst, Mass.
Professor in Amherst College
Edward Herrick Griffin .....Baltimore, Md.
Dean of College Department of Johns Hopkins University
William Rainey Harper .....Chicago, Ill.
President of Chicago University
Jesse H. Holmes .....Swarthmore, Pa.
Professor in Swarthmore College
Henry Holt .....Burlington
Oliver Otis Howard .....Burlington
Major-General, U. S. A., retired
Walter Eugene Howard .....Middlebury
Professor in Middlebury College
Henry Hopkins .....Williamstown, Mass.
President of Williams College
Charles Artemas Kent .....Detroit, Mich.
Edmund Janes James .....Evanston, Ill.
President of Northwestern University
Frederick Scheetz Jones .....Ann Arbor, Mich.
Dean of the University of Michigan
John Adam Kasson .....Washington, D. C.
Henry Lefavour .....Boston, Mass.
President of Simmons College
John Griffith McCullough .....Bennington
Governor of Vermont
Joseph Walker Marsh .....Forest Grove, Ore.
Professor in Pacific University
George Edmands Merrill .....Hamilton, N. Y.
President of Colgate University
John Stephen Michaud .....Burlington
Bishop of Burlington, Vermont
Charles E. Moyse .....Montreal, Ca.
Vice-Principal of McGill University

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Charles Sumner Murkland .....Middlebury
Ex-President N. H. College of Agriculture
Charles Willis Needham .....Washington, D. C.
President of Columbian University
John Ordronaux .....Roslyn, N. Y.
Professor Emeritus in University of Vermont
Frank William Page .....Boston, Mass.
Samuel Ball Platner .....Cleveland, Ohio.
Professor in Western Reserve University
Walter Eugene Ranger .....Montpelier
State Superintendent of Education
Andrew Van Vranken Raymond .....Schenectady, N. Y.
Chancellor of Union College
Bradford Paul Raymond .....Middletown, Conn.
President of Wesleyan University
Alexander Rodgers .....Fort Ethan Allen
Lieutenant-Colonel 15th U. S. Cavalry
Laurenus Clark Seelye .....Northampton, Mass.
Professor of Smith College
George Burley Spalding .....Syracuse, N. Y.
Wendell Phillips Stafford .....Washington, D. C.
Associate Justice, Supreme Court of District of Columbia
John Wolcott Stewart .....Middlebury
Trustee of Middlebury College
William Wallace Stickney .....Ludlow
Ex-Governor of Vermont
Charles Paine Thayer .....Boston, Mass.
Dean of Medical Department, Boston University
Henry Augustus Torrey .....Cambridge, Mass.
Professor in Harvard University
Charles Cutler Torrey .....New Haven, Conn.
Professor in Yale University
William Jewett Tucker .....Hanover, N. H.
President of Dartmouth College
Charles Lincoln White .....Waterville, Me.
President of Colby College
George Grafton Wilson .....Providence, R. I.
Professor in Brown University
Frank Edward Woodruff .....Brunswick, Me.
Professor in Bowdoin College

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REGISTRATION

OF

GRADUATES AND FORMER STUDENTS (NOT GRADUATES) ATTENDING THE CELEBRATION

Bert Wood Abbey, 1891 ..... Essex
Mrs. Annis Lucy Isham Abbey, Ph.B. 1886. Essex
Lee Clark Abbott, Ph. B. 1900..... Manchester, N. H.
Landon Abernathy, M. D. 1904..... Bristol
Frederika Abraham, Ph. B. 1903..... Rutland
James Hawley Aiken, B. S. 1900..... Benson
Wellington Estey Aiken, Ph. B. 1901... Mount Hermon, Mass.
Elmer E. Allbee, C. E. 1889, M. E. 1904.. Arlington, N. J.
Mrs. Rachel Kilburn Allbee, 1889..... Arlington, N. J.
Adelbert B. Allen, Ph. B. 1900, M. D. 1904. Burlington
Charles Edwin Allen, A. B. 1859..... Burlington
Charles Ethan Allen, A. B. 1896..... Easthampton, Mass.
Edwin Browne Allen, Ph. B. 1897..... Boston, Mass.
Joseph Dana Allen, A. B. 1893..... Philadelphia, Pa.
John Johnson Allen, A. B. 1862..... Brooklyn, N. Y.
Lyman Allen, A. B. 1893, M. D. 1896.... Burlington
Marion Shaler Allen, A. B. 1895..... Brooklyn, N. Y.
George Pomeroy Anderson, A. B. 1896.. Boston, Mass.
Bertrand Joel Andrews, M. D. 1885..... Burlington
Clayton G. Andrews, Ph.B. 1895, M.D. 1897. Waterbury
Max W. Andrews, A. B. 1899, A. M. 1903. Burlington
Joseph Antoine Archambault, M. D. 1901. Burlington
Harry Nelson Archibald, M. D. 1904.... Troy, N. Y.
Robert Anderson Arms, 1885..... Burlington
Richard Edward Armstrong, A. B. 1893.. Swampscott, Mass.
Francis Joseph Arnold, 1901..... Burlington
Frances Maria Atkinson, Ph. B. 1895.... Newbury
Wilbur Olin Atwater, 1865..... Middletown, Conn.
Fannie Howe Atwood, Ph. B. 1900..... Burlington
Oscar Atwood, A. B. 1864..... New Orleans, La.
George Percival Auld, A. B. 1902..... Burlington
Warren Robinson Austin, Ph. B. 1899.. St. Albans

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John Henry Ayres, B. S. 1904.....Bennington
Guy Winfred Bailey, A. B. 1900.....Essex Junction
Charles Whiting Baker, C. E. 1886.....Montclair, N. J.
George Henry Baker, A. B. 1892.....Townshend
Henry Ballard, A. B. 1861.....Burlington
George Ingersoll Bard, A. B. 1857.....Meredith, N. H.
Harry Barker, B. S. 1904.....Rutland
Harry Asahel Barker, 1874.....Burlington
Lawrence Wesley Barton, B. S. 1898....Ludlow
Edward Cary Bass, A. B. 1859.....Providence, R. I.
Mary Russell Bates, Ph. B. 1894.....Burlington
Frederick Wheaton Baylies, M. D. 1897.Burlington
Charles Arthur Beach, 1898.....Burlington
Alice Lillian Bean, A. B. 1902.....Newport
Lillie Adriance Bean, A. B. 1904.....Milton
William Silas Bean, Ph. B. 1898.....Newport
William Asahel Beebe, A. B. 1889.....Morrisville
Clarence Henry Beecher, M. D. 1900....Burlington
Benjamin Lincoln Benedict, A. B. 1855.Brooklyn, N. Y.
Edward Grenville Benedict, 1881.....Brooklyn, N. Y.
George Grenville Benedict, A. B. 1847...Burlington
George Wyllys Benedict, A. B. 1893....Providence, R. I.
James Dewey Benedict, A. B. 1893.....Brooklyn, N. Y.
Robert Dewey Benedict, A. B. 1848.....Brooklyn, N. Y.
Walter Josephus Bigelow, 1895.....Burlington
Henry Raymond Biggar, M. D.....Middlefield Center, N.Y.
Avery Douglass Billings, 1896.....Burlington
Frederick Billings, Ph. B. 1890.....New York City
Charles Francis Blair, A. B. 1896.....Morrisville
Norris Darling Blake, A. B. 1896.....Burlington
George Yemans Bliss, A. B. 1889.....Burlington
William Young Bliss, M. D. 1879.....Tully, N. Y.
John H. Blodgett, Ph. B. 1895, M. D. 1897.Saxton's River
Hermon D. Bone, B. S. 1901, M. D. 1904.Wells River
Boardman Birney Bosworth, A. B. 1891.New York City
May Olive Boynton, Ph. B. 1894.....Burlington
Mrs. Arline E. Ladd Brackett, Ph.B. 1897.Jamaica Plain, Mass.
Helen Katharine Brainerd, 1898.....St. Albans
Graton S. Brand, B. S. 1901.....New York City
Samuel Ingersoll Bryant, A. B. 1863....Westboro, Mass.
Clark Cleland Briggs, A. B. 1894.....Burlington

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Frederick Sumner Briggs, A. B. 1904...Brandon
Mrs. Edith Cook Bristol, Ph. B. 1903....Burlington
Ernest Asa Brodie, C. E. 1886.....Burlington
George David Brodie, A. B. 1903.....Burlington
Theron Cumins Brooks, B. S. 1901.....Randolph
James Artemas Brown, A. B. 1863.....Burlington
Thomas Stevens Brown, M. D. 1904.....Deerfield, N. H.
Carl B. Brownell, A. B. 1899, B. S. 1904. Burlington
Chauncey Sherman Brownell, B. S. 1904. Burlington
Chauncey Wells Brownell, A. B. 1870...Burlington
Elva Mabel Brownell, A. B. 1901.....Burlington
Sarah Van Sicklen Brownell, A. B. 1877. Burlington
George Orin Bryant, B. S. 1902.....Williston
Charles Stephen Buchanan, M. D. 1904..Troy, N. Y.
Matthew Henry Buckham, A. B. 1851...Burlington
John H. Buffum, Ph. B. 1896, M. D. 1898. Wallingford
Mrs. Jean Alice Christie Bull, A. B. 1886. Spokane, Wash.
Curtis Charles A. Bullock, M. D. 1904..Roxton's Pond, P. Q.
Lucy Florence Burdick, A. B. 1895.....Burlington
George Howard Burrows, B. S. 1899....Burlington
Harry Cragin Burrows, B. S. 1904.....Burlington
Amy Maud Burt, Ph. B. 1900.....Mt. Pleasant, Mich.
Edward Page Butler, A. B. 1870.....Sunderland, Mass.
Charles Ira Button, Ph. B. 1899.....Middlebury
Henry Edward Butler, A. B. 1861.....Desplaines, Ill.
Ernest Hiram Buttles, A. B. 1901.....Brandon
Daniel Leavens Cady, Ph. B. 1886.....New York City
Walter Harriman Cambridge, Ph.B. 1894. Southboro, Mass.
Thomas Hawley Canfield, A. B. 1896....Lake Park, Minn.
Mrs. Elizabeth N. Canfield, A. B. 1896..Lake Park, Minn.
Benjamin Walter Carpenter, M. D. 1857. Burlington
Geneva Claire Carpenter, Ph. B. 1902...Brookfield
Silas Ralph Carpenter, 1901.....Richford
Sidney Stetson Carruth, M. D. 1893.....Dorchester, Mass.
John Alden Chase, B. S. 1899.....Boston, Mass.
Charles Albert Catlin, A. B. 1873.....Providence, R. I.
George Boardman Catlin, A. B. 1880....Burlington
Newman Keyes Chaffee, A. B. 1891.....Rutland
Frank Wilbut Chamberlain, B. S. 1904..Springfield
Thomas Charles Cheney, A. B. 1891.....Morrisville
Heman Bethuel Chittenden, 1871.....Burlington

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Merritt Darrow Chittenden, A. B. 1894..Brandon
William George Church, M. D. 1878....Burlington
Frank Horace Clapp, A. B.1886, M.D.1888.North Grafton, Mass.
Anna May Clark, Ph. B. 1898.....Brookfield
Arthur William Clark, B. S. 1904.....Glover
Charles Frederick Clark, B. S. 1897....Glover
Charles Wallace Clark, A. B. 1855.....Georgia
Frederick Ellsworth Clarke, M. D. 1894.Burlington
Helen Gordon Clark, Ph. B. 1904.....Vergennes
Marvin Wright Clark, Ph. B. 1886.....Richmond
Vinton Albert Clark, B S..1898, M.S.1904.Geneva, N. Y.
William Colton Clark, A. B. 1885.....Lyndon
John Murray Clarke, M. D. 1873.....Burlington
Henry Chamberlain Clement, B. S. 1904.Burlington
Gersham Loveland Closson, jr. M.D.1904.Springfield
Charles Austin Coburn, Ph. B. 1897.....Wakefield, Mass.
George Buck Cochran, A.B.1862, M.D.1867.Hudson, Mass.
James Ora Codding, A. B. 1898.....Rochester
John Edward Colburn, A. B. 1896.....Manchester
Mary Ethel Colburn, A. B. 1903.....Union Village
Henry White Conro, 1864.....South Hero
John H. Converse, A.B. 1861, LL.D. 1897.Philadelphia, Pa.
Patrick Michael James Corry, B. S. 1901.Steelton, Pa.
Lillian Estelle Corse, Ph. B. 1893.....Watertown, N. Y.
May Conro, Ph. B. 1902.....South Hero
James William Courtney, M. D. 1898...Burlington
Clarence Lee Cowles, A. B. 1899.....Stowe
Henry Leo Crahan, M. D. 1903.....Chittenden
Helen Lillie Cram, A. B. 1879.....West Bridgewater, Mass.
LeRoy Bloom Cramer, B. S. 1904.....Mechanicsville, N. Y.
Frank Hiram Crandall, C. E. 1886.....Burlington
Arthur Choate Crombie, A. B. 1894.....New York City
Florence Nightingale Crooker, Ph.B.1877.Burlington
Frank Grant Cudworth, C. E. 1893.....Kansas City, Mo.
Harry Edward Cunningham, A. B. 1904.Burlington
Henry Herbert Cushman, 1884.....Rochester
John Grixston Currier, Ph. B. 1901.....New York City
Wilfred Farr Daggett, A. B. 1895.....Proctor
Charles Francis Dalton, M. D. 1903.....Burlington
Walter Alden Dane, A. B. 1903.....Manchester
Harland Abbott Danforth, M. D. 1904....Peabody, Mass.

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Richard Francis Darling, A. B. 1904....Newbury
Earle Russell Davis, A. B. 1895.....Barre
Elmer Ellsworth Davis, 1886 .....Burlington
James Lyford Davis, B. S. 1897.....New York City
Lewis Clinton Day, M. D. 1904.....Nicholville, N. Y.
Carrie Esther Deavitt, A. B. 1898.....Montpelier
Edward Harrington Deavitt, Ph. B. 1893.Montpelier
Joseph Dudley Denison, A. B. 1868.....Randolph
Samuel Sibley Dennis, Ph. B. 1901.....Hardwick, Mass.
Alice Harriet Derby, Ph. B. 1902.....West Fairlee
Wallace Granville Derby, 1904.....Brooklyn, N. Y.
Roger Sherman Derby, B. S. 1904.....Springfield
Davis Rich Dewey, A. B. 1879.....Boston, Mass.
Julius Edward Dewey, 1900, M. D. 1904.Montpelier
Mrs. Mary Louise M. Deyette, A. B., 1885 Shelburne
Isaac Randall Doane, M. D.1904.....Springfield
Louis Collins Dodd, B. S. 1898.....Buffalo, N. Y.
John Hazen Dodds, M. D. 1898.....Burlington
James Edward Donahue, Ph. B. 1902....Essex Junction
Carroll W. Doten, Ph. B. 1895, A.M. 1899.Cambridge, Mass.
Leonard Smith Doten, B. S. 1897.....Boston, Mass.
Florence Louise Douglas, A. B. 1902....Westhaven
Peter Leo Dorey, M. D. 1904.....Underhill
Albert R. Dow, A. B. 1870, C. E. 1872..Burlington
Charles Scott Dow, 1902 .....Burlington
Gilbert Arthur Dow, A. B. 1884.....Burlington
Dean Spencer Drake, M. D. 1904.....West Lebanon, N. H.
Horatio Nelson Drury, A. B. 1900.....Cortland, N. Y.
Stephen Farrer Dunn, M. D. 1904.....Woonsocket, R. I.
Charles Howard Dunton, A. B. 1870....Poultney
Edward Huntington Dutcher, A. B. 1882.East Orange, N. J.
Daniel Dutcher, A. B. 1858.....St. Albans
Horace Edward Dyer, A. B. 1893.....Rutland
James Haworth Eaton, A. B. 1903.....Burlington
George William Eddy, M. D. 1904.....Schuylerville, N. Y.
May Alice Edwards, Ph. B. 1897.....Burlington
Lester Hall Elliot, A. B. 1861.....Waterbury
Roswell Dwight H. Emerson, A. B. 1904.Burlington
William H. Englesby, A.B.1894, M.D.1897.Burlington
Fred Steele English, B. S. 1896.....New London, Conn.
Lewis Walbridge English, B. S. 1898..Woodstock

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Eliza Mabel Farman, A. B. 1899.....West Lebanon, N. H.
Charles Cyrus Farnham, A. B. 1886....Buffalo, N. Y.
Philo J. Farnsworth, A.B. 1854, M.D.1858.Clinton, Iowa.
Helen May Ferguson, Ph. B. 1901.....Burlington
Allen Conant Ferrin, A. B. 1883.....Springfield
William Warren Ferris, M. D. 1904....Portsmouth, N. H.
Bertha Isadore Field, Ph. B. 1902.....North Springfield
Ruth Booth Fisher, Ph. B. 1899.....Vergennes
William George E. Flanders, M. D. 1888.Burlington
Frederick Gleed Fleetwood, 1890.....Morrisville
Mrs. Theodora M. Plumley Flint, A.B.1897.Allegheny, Pa.
George Isaac Forbes, Ph. B. 1890.....Burlington
Mrs. Hattie K. Andrews Forbes, Ph.B.1891.Burlington
John Lowe Fort, jr. Ph. B. 1900.....Middleburg, N. Y.
Eugene Noble Foss, 1881, A. B. 1901....Boston, Mass.
Rowe France, M. D. 1904.....Burlington
Lewis Francis, A. B. 1856.....Brooklyn, N. Y.
Jesse Louis Gammons, M. D. 1904.....Brooklyn, N. Y.
Mrs. Alice A. McDuffee Garland, Ph.B.1895.North Adams, Mass.
Walter Benton Gates, A. B. 1881.....Burlington
Mrs. Isabella M. Chandler Gates, Ph.B.1889 Burlington
Kathryn Knee Gebhardt, Ph. B. 1901....Shelburne
John Gibson, M. D. 1898.....St. Albans
Ralph George Gibson, A. B. 1904.....Hanover, N. H.
Alfred Holley Gilbert, B. S. 1904.....Dorset
Anna Elizabeth Gilbert, Ph. B. 1904....Dorset
Oliver Bowen Gilbert, B. S. 1903.....Dorset
William Williams Gilbert, B. S. 1904....Dorset
James Farnsworth Goodall, 1885.....Burlington
Grace Anna Goodhue, Ph. B. 1902.....Burlington
Chauncey Marsh Goodrich, A. B. 1896,
B. S. 1901, C. E. 1904.....Detroit, Mich.
John Ellsworth Goodrich, A. B. 1853....Burlington
Glenn Carlos Gould, A. B. 1900.....Morrisville
Elmer Ellsworth Gove, Ph. B. 1904.....So. Burlington
William Richard R. Granger, M. D. 1889.Newport News, Va.
Hollis Edward Gray, A. B. 1903.....Cambridge
George Spaulding Green, M. D. 1873....Burlington
Harry Henderson Green, 1899.....College Point, N. Y.
Mary Isabel Gregory, Ph. B. 1899.....Burlington
Clifford Burnham Griswold, B. S. 1901..Burlington

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Aaron Hinman Grout, Ph. B. 1901.....Derby
Stillman Proctor Grout, M. D. 1904.....Cavendish
Hervey Paul Gulick, A. B. 1903.....Charlotte
Joseph Bernard Guiltinan, M. D. 1904..Bennington
Charles Hartt Hagar, B. S. 1896.....Burlington
Henry Hall Hagar, 1897.....Burlington
Joseph Lindley Hall, 1889 .....Burlington
Mrs. Cora Mott Child Hall, 1889.....Burlington
Samuel Warren Hamilton, A. B. 1898...New York City
Herbert Bill Hanson, Ph. B. 1896.....Barre
Delia Nellie Harding, Ph. B. 1904.....Copperfield
Erwin Maurice Harvey, A. B. 1896.....Montpelier
John Nelson Harvey, Ph. B. 1902.....Montpelier
Nathaniel George Hathorne, B. S. 1904..Burlington
Donly Curtis Hawley, A.B.1878,M.D.1884.Burlington
Chauncey Hoyt Hayden, A. B. 1883.....Riverside
Ralph Linval Hayes, A. B. 1886.....Philadelphia, Pa.
Austin Hazen, A. B. 1885.....Thomaston, Conn.
Frank William Hazen, A. B. 1890.....Meriden, Conn.
Louis Hazen, M. D. 1883.....Burlington
Tracy Elliot Hazen, A. B. 1897.....New York City
William S. Hazen, A. B. 1858, D. D. 1891.Northfield
Helen Grace Hendee, Ph. B. 1898.....Brandon
Whipple Frank Hendee, 1878 .....Burlington
George Henderson, A. B. 1901.....Hydepark
Edward Elisha Herrick, A. B. 1856.....Milton
George F. Herrick, A. B. 1856, D. D. 1878.Constantinople, Turkey
Arthur Henry Hill, A. B. 1882.....Isle La Motte
Bert Hodge Hill, A. B. 1895.....Boston, Mass.
Henry W. Hill, A. B. 1876, LL.D. 1900..Buffalo, N. Y.
Hattie Mason Hodge, A. B. 1903.....Burlington
Mrs. Lida A. Mason Hodge, A. B. 1875...Burlington
Herbert Daniel Hoffnagle, A. B. 1884....Ticonderoga, N. Y.
George Maynard Hogan, A. B. 1897....St. Albans
Mahlon Beach Holcomb, A. B. 1874.....Keeseville, N. Y.
George Jean Holden, B.S. 1904, Lt. U.S.N.Burlington
Fred Martin Hollister, B. S. 1903.....Burlington
Willard Eugene Holman, B. S. 1903....Randolph
Elizabeth Medora Hood, Ph. B. 1889....St. Paul, Minn.
Samuel Clark Hood, B. S. 1904.....Arlington, Mass.
Theodore Eli Hopkins, A. B. 1895.....Winooski

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William Herman Hopkins, A. B. 1885..Poughkeepsie, N. Y.
Ezra Meech Horton, 1892 .....Burlington
Cephas Apollos Hotchkiss, 1856 .....East Georgia
Harry Stinson Howard, 1897.....Burlington
Carlton Dexter Howe, A. B. 1898.....Newfane
Fayette Elmore Hubbard, B. S. 1904....Burlington
Frederick William Hubbard, A. B. 1900.Springfield, Mass.
Mrs. Mary W. H. Hubbard, A. B. 1900..Springfield, Mass.
Samuel Thatcher Hubbard, A. B. 1904..Rutland
Harry Pratt Hudson, B. S. 1902.....Rensselaer, N. Y.
Harold Irving Huey, B. S. 1904.....Springfield
Roger William Hulburd, A. B. 1882.....Hydepark
Chauncey Earle Hunt, M. D. 1904.....Montpelier
Leigh Hunt, B. S. 1895.....Proctor
Ada Almina Hurlburt, A. B. 1899.....Burlington
Minnie Hodges Hurley, 1897 .....Milwaukee, Wis.
Abbott T. Hutchinson, A.B.1902,M.D.1905.Burlington
Merrill Marquand Hutchinson, A.B. 1895.New York City
Albert Franklin Isham, M. D. 1882.....Caldwell, Idaho
Arthur Smith Isham, 1888 .....Burlington
Edward Sprague Isham, A. B. 1889.....Burlington
Elwin LeRoy Ingalls, A. B. 1896.....Vergennes
Frederick K. Jackson, A.B.1897, M.D.1899.Burlington
Horatio Nelson Jackson, M. D. 1893.....Burlington
Samuel N. Jackson, M. D. 1871.....Burlington
Arthur Lee Janes, 1887 .....Brooklyn, N. Y.
DeForest Clinton Jarvis, M. D. 1904....Burlington
Walter Minot Jenkins, B. S. 1904.....Springfield
James Nathaniel Jenne, M. D. 1881.....Burlington
Charles Kimball Johnson, M. D. 1899...Burlington
Elizabeth Converse Johnson, A. B. 1902.Burlington
Robert William Johnson, M. D. 1898....Burlington
Wait C. Johnson, A. B. 1899, Lt. U. S. A.San Antonio, Texas
Alanson Halden Jones, A. B. 1904.....Burlington
Eva Addie Jones, A. B. 1895.....Burlington
Erwin Byron Jones, A. B. 1894.....Burlington
James Chesterfield Jones, A. B. 1900....Swanton
Lucius Hinckley Jones, B. S. 1904.....Burlington
John A. Kasson, A. B. 1842, LL. D. 1888.Washington, D. C.
Arthur Leon Kelley, B. S. 1902.....Lowell, Mass.
Linwood Major Kelley, M. D. 1904.....Richford

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Nelson Kellogg, A. B. 1902.....Plattsburg, N. Y.
Ira Phelps Kellogg, jr. A. B. 1903.....Monkton
Charles A. Kent, A. B. 1856, LL. D. 1904.Detroit, Mich.
Charles Allen Kern, B. S. 1901.....Burlington
Walter Pope Kern, B. S. 1897.....Passaic, N. J.
Fred T. Kidder, A. B. 1880, M. D. 1883..Woodstock
Joseph Benjamin Kidder, B. S. 1896....Proctor
Mabel Electa Kidder, 1897.....East Hardwick
Henry Jennings Kilbourn, A. B. 1893....Bradford
Mrs. Ella E. A. Kilburn, A. B. 1889.....Arlington, N. J.
Earl Brush Kingsland, 1903.....Vergennes
Darwin P. Kingsley, A.B.1881,LL.D.1904.Riverdale, N. Y. City
John Charles Kirley, B. S. 1904.....Sheldon
Edward Cloyd Kistler, M. D. 1904.....Blaine, Pa.
Charles E. Lamb, A. B. 1893, A. M. 1899.Lawrence, N. Y.
Katrina Margarita Landt, Ph. B. 1894...Waterbury
Walter Orin Lane, 1895.....Burlington
Forrest Metcalf Larchar, B. S. 1902....Wareham, Mass.
Arthur Leo Larner, M. D. 1904.....Burlington
George Eugene LaTour, M. D. 1904.....Burlington
James Francis Lawlor, M. D. 1904.....East Douglas, Mass.
Robert Ashton Lawrence, A. B. 1899....Rutland
Frederick Barnby Leach, 1891.....Richford
George Murray Leach, B. S. 1904.....Fletcher
Mrs. Anna L. D. Learnard, Ph. B. 1889..Lawrence, Kan.
Adelle Irene Lee, A. B. 1897.....Lewis, N. Y.
George Samuel Lee, Ph. B. 1901.....Irasburg
Robert Henry Lee, M. D. 1904.....Dorset
Rebecca Lavinia Leeke, A. B. 1880.....Plattsburg, N. Y.
Abbie Katharine Leonard, A. B. 1898...Burlington
Lothair Lewis Leonard, M. D. 1904....North Calais
William Franklin LeMaire, M. D. 1904..Taunton, Mass.
Frank Clark Lewis, M. D. 1902.....Burlington
Harry Edwin Lewis, M. D. 1897.....Burlington
George Warren Libby, M. D. 1896.....Burlington
Anna Mary Lilley, A. B. 1902.....Hydepark
Frederick Fuller Lincoln, Ph. B. 1897...New York City
Frances Louise Little, Ph. B. 1904.....Burlington
William Wallace Livingston, A. B. 1856.Jaffrey, N. H.
Albert D. Longe, C. E. 1894, M. D. 1896..Newport
Frank Paul Lord, 1890 .....Burlington

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Mrs. Marion McIntyre Loudon, 1899....Burlington
Maitland Clair Lovell, 1896.....Springfield
William Brown Lund, A. B. 1861.....Burlington
Elias Lyman, A. B. 1870 .....Burlington
William Anderson Lyman, M. D. 1894..Burlington
Ernest Nelson McColl, B. S. 1901.....New York City
Durant Loomis Macrae, A. B. 1904.....Burlington
Flurence William McCarthy, M. D. 1904.East Dickinson, N. Y.
Lewis Flurence McCarthy, M. D. 1904...Northfield
Herbert Sawyer McCausland, M. D. 1904.Redford, N. Y.
Harris David McDonald, A. B. 1901.....Swanton
James Parks MacDowell, M. D. 1904....Penn Yan, N. Y.
Margaret Elizabeth McElroy, Ph. B. 1901.Bakersfield
Henry Moses McFarland, A. B. 1878....Hydepark
Edward Rodwick B. McGee, M. D. 1904..Berlin, N. H.
Herbert Miller McIntosh, C. E. 1890....Burlington
Henry Blodgett McIntyre, 1900.....Brooklyn, N. Y.
Warren William Mack, B. S. 1904.....Hardwick
Walter Franklin McKenzie, M. D. 1894..Burlington
Chester Bentine McLaughlin, A. B. 1879,
LL. D. 1904 .....New York City
Patrick Henry McMahon, M. D. 1894....Burlington
Friend Alonzo McMurtry, B. S. 1904....Vergennes
James Hervey Macomber, A. B. 1890....Burlington
Patrick Eugene McSweeney, M. D. 1886.Burlington
George Frederick Marsh, 1901 .....Chester
Howard Harrington Marsh, B. S. 1903..Chicago, Ill.
Joseph Walker Marsh, A. B. 1857.....Forest Grove, Ore.
Roy William Marshall, B. S. 1904.....Rutland
George C. Martin, C. E. 1882, Lt. U. S. A.
Sarah Ann Martin, Ph. B. 1876.....Burlington
Martha Ernestine Matthews, 1883.....Burlington
Samuel E. Maynard, 1891, M. D. 1891..Burlington
Lillian Etta Mears, Ph. B. 1904.....Gloucester, Mass.
Walter Henry Merriam, Ph. B. 1889....Cleveland, O.
Charles Palmer Merrill, B. S. 1903.....Fairfield
James Henry Middlebrook, 1887.....Burlington
Crosby Miller, 1903 .....Burlington
Floyd Arkley Miller, B. S. 1902.....Washington, D. C.
Lawrence Sprague Miller, 1894, U. S. A..Burlington
Effie Moore, A. B. 1876.....Burlington

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John Clifford Morgan, A. B. 1890.....Stowe
James Swan Morrill, A. B. 1880.....Washington, D. C.
Lawrie Byron Morrison, M. D. 1902.....Burlington
George Glenn Morse, B. S. 1902.....Morrisville
Howard Fellows Morse, M. D. 1904.....Center Harbor, N. H.
Warner J. Morse, B. S. 1898, M. S. 1903. Burlington
Walter Towne Mott, Ph. B. 1898.....Toledo, O.
Fred Willis Mould, Ph. B. 1891.....Morrisville
Charles Herrick Mower, 1894 .....Burlington
Edmund C. Mower, A. B. 1892, A.M. 1904. Burlington
Levi Miller Munson, A. B. 1902.....Morrisville
Charles Tidd Murray, B. S. 1900.....Brooklyn, N. Y.
William Wallace Murray, B. S. 1897....Brooklyn, N. Y.
Florence Eliza Nelson, Ph. B. 1901.....Burlington
Mabel Nelson, Ph. B. 1899.....Burlington
Charles Palmer Newton, M. D. 1881....Andover, Mass.
Walter Russell Newton, A. B. 1881.....Andover, Mass.
Mrs. Clara H. Pease Newton, A. B. 1880. Andover, Mass.
Daniel Joseph Nolan, M. D. 1904.....Burlington
Michael Joseph Noone, M. D. 1904.....Scranton, Pa.
Clarence Elbert Noyes, Ph. B. 1898.....Randolph
Harry Albert Noyes, A. B. 1893.....Hydepark
Carolyn Bailey Nye, 1898 .....Burlington
George Bernard O'Connell, M. D. 1904..Auburn, Me.
William Allen Orton, B. S. 1897.....Washington, D. C.
Mrs. Ella Seaver Owen, A. B. 1876.....Burlington
Frank W. Page, A. B. 1864, M. D. 1866..Boston, Mass.
Harry Hathorne Page, A. B. 1904.....Hinesburg
Russell Smith Page, A. B. 1899.....Hydepark
Mrs. Adeline E. Edwards Paris, A.B.1882. Burlington
Fred Jonathan Park, B. S. 1901.....Lyndonville
Frank Haswell Parker, C. E. 1874.....Burlington
Earl Elkins Parker, B. S. 1901.....Barre
Walter Demerit Parsons, A. B. 1890.....Woodstock
Roy Leonard Patrick, Ph. B. 1898.....Burlington
Roscoe Freeman Patterson, B. S. 1904..Newbury Center
Arthur Dwight Pease, 1893.....Burlington
Clifford Atherton Pease, M. D. 1899.....Burlington
Cassius Reuben Peck, A. B. 1902.....Burlington
Hamilton Sullivan Peck, A. B. 1870....Burlington
John Morie Perham, C. E. 1890.....St. Johnsbury

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Harry Bradford Perkins, M. D. 1903....Burlington
Henry Farnham Perkins, A. B. 1898....Burlington
Dean Homer Perry, A. B. 1901.....Barre
Frank Asbury Petty, 1877, M. D. 1885...Fairfax
Henry Curtis Petty, A. B. 1893.....Champlain, N. Y.
Leon Marsh Phelps, B. S. 1904.....East Highgate
Albert Gallatin Pierce, 1853 .....Burlington
Charles Henry Pierce, B. S. 1904.....Royalton
Dana Joseph Pierce, 1900.....Burlington
William Sullivan Peirce, 1885.....Springfield, Mass.
Carl Stone Pomeroy, Ph. B. 1904.....Enosburg Falls
Arthur Edward Pope, B. S. 1904.....Burlington
Florence Nichols Post, A. B. 1903.....St. Albans
John Lyman Potter, M. D. 1904.....Island Pond
Edward Henry Powell, 1864, A. M. 1884.Burlington
Max Leon Powell, A. B. 1889.....Burlington
Thomas Reed Powell, A. B. 1900.....Burlington
George McClellan Powers, A. B. 1883....Morrisville
Horace Henry Powers, A. B. 1855.....Morrisville
Charles Ai Pratt, M. D. 1904.....Franklin
Nathaniel Miller Pratt, A. B. 1893.....Monson, Mass.
John Oliver Presbury, B. S. 1899.....Burlington
Carolyn Louise Preston, A. B. 1904.....Felchville
William Eli Putnam, B. S. 1902.....Birmingham, Ala.
Perley Orman Ray, A. B. 1898.....Burlington
John William Redmond, A. B. 1886.....Newport
Henry Stanley Renaud, B. S. 1901.....Brooklyn, N. Y.
Herbert Henry Reynolds, M. D. 1890.. Malone, N. Y.
Don Martin Rice, B. S. 1902.....Philadelphia, Pa.
Frank Abiram Rich, M. D. 1893.....Burlington
Irving Lyman Rich, Ph. B. 1902.....Cambridge, Mass.
Emma Richardson, Ph. B. 1904.....Richmond
Frederick Albert Richardson, A. B. 1895.New York City
Joseph Warren Richardson, M. D. 1903..Burlington
Clarence Willard Richmond, B. S. 1899.Burlington
Elizabeth Agnes Richmond, 1901.....Burlington
Emmet Hawkins Rixford, 1864 .....San Francisco, Cal.
Merton Casey Robbins, B. S. 1898.....Chicago, Ill.
Frederick William Roberts, A. B. 1896..Siasconset, Mass.
Robert Roberts, A. B. 1869.....Burlington
Mrs. Ruth I. Norton Roberts, Ph. B. 1896.Shelburne

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George Clark Robinson, C. E. 1887.....West Rutland
Herbert George Rockwell, M. D. 1896....Amherst, Mass.
Thomas P. White Rogers, B. S. 1873.. Manchester, N. H.
Jacob Johnson Ross, B. S. 1904.....Huntington, Mass.
William E. Ross, A. B. 1904, M. D. 1904. Franklin Falls, N. H.
Homer Charles Royce, A. B. 1884.....St. Albans
Daisy Lottie Russell, Ph. B. 1903..... Burlington
Kate Lena Russell, Ph. B. 1899.....Burlington
May Winifred Russell, A. B. 1899.....Burlington
Marian Brigham Rustedt, Ph. B. 1898...Richford
Harry Richard Ryan, M. D. 1904.....Rutland
Delano Richmond Ryder, M. D. 1904....Marion, Mass.
George Millar Sabin, B. S. 1896.....Burlington
Ide Gill Sargeant, 1898.....Patterson, N. J.
Arthur Hayes Sargent, A. B. 1904.....East Corinth
Leslie Manchester Saunders, Ph. B. 1895. Dickinson Center, N. Y.
William James Sayward, B. S. 1897....New York City
Jessie Scott, Ph. B. 1896.....Burlington
Donald Harris Scribner, A. B. 1899.....Hydepark
Otis White Sedgwick, M. D. 1904.....Bondville, Mass.
Evelyn Kendall Severance, 1902.....Burlington
Mrs. Katharine J. Page Sharp, Ph.B.1897. Hinesburg
Carlos Adams Shaw, M. D. 1899.....Northfield
Mrs. Mary Aurelia Peck Shaw, Ph.B.1896. Northfield
Charles Jay Shaw, M. D. 1904.....Corinth, N. Y.
Edward Thomas Shaw, B. S. 1904.....East Arlington
Henry Bigelow Shaw, Ph. B. 1896.....Burlington
William Warren Shaw, 1886 .....Philadelphia, Pa.
Mrs. Mary W. Hall Sheldon, Ph. B. 1902. Rutland
Anna Brown Shepard, 1901.....Ticonderoga, N. Y.
Annie Laurie Sherburne, A. B. 1897....North Pomfret
John Calvin Sherburne, A. B. 1904.....North Pomfret
Harry Clyde Shurtleff, Ph. B. 1895.....Montpelier
Durrell Clarence Simonds, 1903.....Burlington
Mrs. Edith E. Smith Simpson, Ph. B. 1896 Burlington
Frank Oscar Sinclair, C. E. 1882.....Burlington
Helen Frances Slade, Ph. B. 1896.....Thetford
Fred Milo Small, 1896 .....Morrisville
Eugene Allen Smalley, 1860.....Colchester
Azro Andrus Smith, A. B. 1856.....Reading, Mass.
Walter Perrin Smith, A. B. 1867.....St. Johnsbury

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Helen Betsey Somers, Ph. B. 1904.....Irasburg
Reuben Lee Soule, 1904.....East Fairfax
Edward Adams Sowles, A. B. 1857.....St. Albans
Sam Sparhawk, 1890, M. D. 1893.....Burlington
Ernest James Spaulding, 1892.....Burlington
George B. Spalding, A.B. 1856, D.D. 1904.Syracuse, N. Y.
Frank Elijah Spear, M. D. 1903.....Burlington
Irwin Spear, Ph. B. 1904.....Burlington
George Keith Sprague, E. E. 1894.....East Brookfield
Mrs. Julia W. Parmenter Sprague, 1896.East Brookfield
William Corning Stacy, A. B. 1859.....Burlington
Arthur Duane Stearns, A.B.1902,B.S.1904.Burlington
John Brainerd Stearns, B. S. 1891.....Burlington
Joseph Tuttle Stearns, A. B. 1896.....Burlington
Almon Beede Stetson, B. S. 1897.....Malden, Mass.
Charles Hiram Stevens, C. E. 1889.....Winooski
Ethel Marilla Stevens, Ph. B. 1902.....Williston
Ralph Aldace Stewart, Ph. B. 1893.....Worcester, Mass.
William Becker Stewart, M. D. 1904....Oneonta, N. Y.
Arthur Pierce Stockwell, 1895.....Cambridge, Mass.
Bingham H. Stone, A.B. 1897, M.D. 1899.Burlington
Mason Sereno Stone, A. B. 1883.....Poultney
Edward Dinwoodie Strickland,A.B. 1894. Buffalo, N. Y.
Duncan Stuart, B. S. 1898.....Washington, D. C.
William Stuart, B. S. 1894.....Lafayette, Ind.
Eulick Francis Sullivan, M. D. 1904....Three Rivers, Mass.
Benjamin Swift, A. B. 1886.....Orwell
Elihu Barber Taft, A. B. 1886.....Burlington
Henry Lewis Taft, 1898 .....Burlington
Russell Wales Taft, A. B. 1898.....Burlington
Alvin Mitton Taylor, B. S. 1899.....Shady Side, N. J.
Ernest Albert Taylor, M. D. 1904.....Lunenburg
Harry Wallace Trask, M. D. 1904.....Worcester, Mass.
John Wilson Trask, M. D. 1904.....Lynn, Mass.
Julius Arthur Tellier, A. B. 1902.....Cambridge, N. Y.
Charles Paine Thayer, M. D. 1865.....Boston, Mass.
George Zadoc Thompson, B. S. 1895....Proctor
Henry Crain Tinkham, M. D. 1883.....Burlington
Daniel Temple Torrey, A. B. 1881.....Providence, R. I.
Henry Augustus Torrey, A. B. 1893.....Cambridge, Mass.
Joseph Torrey, A. B. 1852, D. D. 1879..Shirley, Mass.

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Phoebe Maria Towle, 1895.....Burlington
Charles Amasa Tracy, A. B. 1900.....Burlington
Mary Louise Tracy, Ph. B. 1903.....Shelburne
Leland Ellis Tupper, A. B. 1880.....North Craftsbury
Marshall Coleman Twitchell, M. D. 1893.Burlington
Cornelia C. Underwood, 1883.....Burlington
Charles Strain Van Patten, A. B. 1898..Burlington
Guy Robert Varnum, B. S. 1904.....Burlington
Arthur Montague Vaughan, B. S. 1898..Boston, Mass.
Mrs. Belle T. Morse Vaughan, A. B. 1899.Boston, Mass.
Martin Samuel Vilas, A. B. 1894.....Burlington
Josiah William Votey, C. E. 1884.....Burlington
Mrs. Emma Luella Lane Votey, 1883...Burlington
Charles Hugh Waddell, Ph. B. 1903.....Johnsburg, N. Y.
Katherine Grace Wadleigh, 1897.....East Berkshire
Harris Hard Walker, A. B. 1898.....Burlington
James Obadiah Walker, Ph. B. 1902....Burlington
Harris Ralph Watkins, M. D. 1892.....Burlington
Henry Wallace, A. B. 1903.....Saratoga, N. Y.
Daniel Michael Walsh, B. S. 1904.....Rutland
Henry Landon Ward, A. B. 1882.....Burlington
Samuel Hahnemann Waters, A. B. 1881.Burlington
Harry Abel Way, Ph. B. 1895.....Burlington
Arthur Roy Webster, A. B. 1897.....Somerville, Mass.
Mrs. Fanny L. Smith Webster, Ph.B.1899.Shelburne
Olin Warren Webster, B. S. 1904.....Irasburg
Donald C.Wedgeworth, A.B.1897,B.S.1898.Buffalo, N. Y.
Arthur Day Welch, B. S. 1902.....Sharon
James Arthur Wellington, B. S. 1904....Fitchburg, Mass.
Frank Richardson Wells, Ph. B. 1893...Burlington
Ernest Holley West, B. S. 1896.....Dorset
Sydney Farnsworth Weston, B. S. 1896.New York City
Charles Nelson Wilder, A. B. 1863.....Champaign, Ill.
Charles Romeo Wilder, 1903.....Burlington
Henry Lawrence Wilder, M. D. 1897....Burlington
Albert Emerson Willard, A. B. 1888.....Burlington
Arthur LeRoy Williams, A. B. 1904....Winchendon, Mass.
Georgianna Maude Williams, 1897.....Burlington
James Cornelius Wilson, M. D. 1904....Hartford, Conn.
Maurice John Wiltsie, M. D. 1898.....Burlington
Almon Cassius Wheeler, 1895.....South Burlington

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Charles Holmes Wheeler, Ph. B. 1903....South Burlington
Henry Orson Wheeler, A. B. 1867.....Burlington
Henry Orson Wheeler, jr. A. B. 1904....Burlington
John Brooks Wheeler, A. B. 1875.....Burlington
John Martin Wheeler, A. B. 1902.....Burlington
James Rignall Wheeler, A. B. 1880.....New York City
Orville Gould Wheeler, A. B. 1900.....Boston, Mass.
William Thomas Whelan, B. S. 1898....Montpelier
Byron Olin White, Ph. B. 1873.....Burlington
Mrs. E. M. Chandler White, Ph. B. 1889. Windsor
Albert Gallatin Whittemore, A. B. 1867. Burlington
Alfred Catlin Whiting, 1874.....Burlington
Charles Flagg Whitney, B. S. 1897,
M. D. 1903, M. S. 1904.....Williston
George Washington T. Whitney, B.S.1897. Bryn Mawr, Pa.
Joshua Clarence Whitney, A. B. 1859...Chicago, Ill.
George William Winch, A. B. 1870.....Holyoke, Mass.
Hannibal Whitney Wood, A. B. 1861....St. Johns, P. Q.
Charles Lincoln Woodbury, C. E. 1888..Burlington
Edward Philo Woodbury, 1898 .....Burlington
Urban Andrian Woodbury, M. D. 1859...Burlington
Frank Edward Woodruff, A. B. 1875....Brunswick, Me.
Clarence Field Worthen, 1903.....Barre
Clayton John Wright, C. E. 1886.....Williston
John Stratton Wright, jr. A. B. 1903....New York City
William Henry Zottman, 1882.....Burlington

[For the above Registration the University is indebted to the indefatigable Secretary of the Associate Alumni, Charles E. Allen, 1859, who has spared neither time nor pains to render it complete. A shorter list, arranged by classes, appeared in *The Vermonter* for August, 1904.]

[*Erratum.* Page 122, line 14, *read* the "ethical value of contact with fact," and of P. Gardner, "*Oxford at the Cross Roads*," pp. 87 ff.]

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